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THE JUDGMENT OF THE Foreign Reformed Churches CONCERNING THE RITES and OFFICES OF THE Church of England:

SHEWING

There is no neceſſity of Alterations. In a Letter to a Member of the *Houſe of Commons.*

Arch-Biſhop *Bramhill's* Works, *p.* 494. *All Proteſtants both* Lutherans *and* Calviniſts *did give unto the* Engliſh *Church the Right Hand of Fellowſhip.*

Caſaubon's Prayer, *A. D.* 1610. *Thou, O Lord Jeſus, preſerve the Church of* England, *and give a ſound mind to the Nonconformiſts, who deride its Rites and Ceremonies.*

LONDON;
Printed for *Robert Jenkinſon*, A. D. 1690.

To the Honoured *A. A.*

A

MEMBER

Of the Honourable

HOUSE of COMMONS.

SIR,

WHEN *we parted at the Election, you desired me to give you the Judgment of the Foreign Protestants about the Church of* England, *and particularly as to the Rites and Offices, of which the Author of the Letter to the Convocation tells us, p.* 23. That if the Convocation do not alter them, most certainly the Parliament will. *The very talk of Change, you know, breeds a Ferment in the Nation, and be sure the discontented will make their advantage of it; but if the Nation finds the Parliament as steddy as the Convocation, the Heats will soon be over, and the Kingdom return to her Settlement and Peace.* Nolumus leges Angliæ mutare, *was an Answer first in* Parliament, *and that in opposition to some Ecclesiasticks, who would have introduced several Foreign Rites and Customs, into the room of received*

and approved Conſtitutions, quæ huc uſq; uſitatæ ſunt ac approbatæ.

Optatus Milev. l. 3. p. 75. *tells us of his time*, That there had been a Report ſpread by ſome that came from the Emperor, that Alterations ſhould be made in the Liturgy, which ſtartled the People; but when they ſaw their Solemn Cuſtoms and wonted Rites obſerved, and that nothing was changed, added, or diminiſh'd in their Divine Service, they were quieted again.

Thoſe Governments have been obſerved to continue longeſt that have been moſt ſteddy in their Laws; and the Jews who were immediately governed by God, had their very Rites and Ceremonies unaltered for almoſt 2000 Years, their great Law-giver foreſeeing, that every conſiderable Alteration in an eſtabliſh'd Religion, or even its Rites and Modes, would put the State into Convulſions, and indanger a Revolution.

As to our preſent Conjuncture, it was a great overſight in thoſe that carryed on the Deſign of a Comprehenſion, to begin with a Toleration; and its unreaſonable to think that the Diſſenters will unite with Us, ſo long as their Separation is allowed. Nothing that you can do, will promote their Union with Us, but that which makes it their Intereſt, and that can be only done by Rewards and Puniſhments; and therefore the taking off the Sanctions of the Laws, and making the Separation eaſie, was beginning at the wrong end, and a certain way to make a Comprehenſion ineffectual.

But ſince the Union propoſed is not confined to our Nation, but extended to all the Proteſtants in the World, that are now united in their Intereſts; I have here,

according

according to your Deſires, given you a true account of the great eſteem and veneration they all have for the Church of England, *and particularly for thoſe very Rites and Cuſtoms that are now diſputed, and what Offence and Scandal our Diſſenters give them; ſo that by an impartial Conſideration of their Opinions, you, and all the Nation may be ſatisfied that making of Alterations in the Inſtances propoſed, will be ſo far from promoting a cloſer Union with the Foreign Proteſtants, (who have always eſteemed Us, as the* very Center of Union,) *that its the moſt certain way to hinder it.*

For what concerns the late Convocation, I ſhall refer you to an excellent Paper, Entituled, Remarks from the Country upon the Two Letters relating to the Convocation and Alterations in the Liturgy,

SIR,

I am Your moſt

Humble Servant,

N. S.

THE

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ERRATA.

ERRATA.

PAge 6. l. 24. *Humphred* read *Humphrys*, p. 17. l. 27. *Populare* read *Populari*, p. 20. l. 2. *Polyglot Latin*, read *Polyglot Bible*, p. 22. l. 35. *Venral* read *Vernal*, p. 26. l. 18. *Eviſpine* read *Criſpine*, p. 31. l. 24. *perpagato* read *propagato*, p. 43. l. 34. *pretented* read *pretenſed.*

THE

THE JUDGMENT OF THE Foreign Reformed Churches CONCERNING THE RITES and OFFICES OF THE Church of England.

THERE have been Three Reasons much urged of late for making Alterations in the Rites and Offices of the Church of *England* at this Juncture; the 1*ſt* relates to our ſelves, the 2*d* to Diſſenters, and the 3*d* to Foreign Churches. To the 1*ſt* it hath been anſwered, that we do not need Alterations; to the 2*d* that they do not deſire them; and the 3*d* is the Subject of this Diſcourſe. And though the Learned Books of *Durel*, *Comber*, *Falkner* and o-

thers, might have rendered such a design needless, yet so long as the Adversaries of our Peace and Establishment go on to amuse the Nation with old Fictions and Stories, we must not cease to repeat old truths and plain matter of fact to confute them, not doubting but that as truth is great, so it will prevail.

It hath been the constant practice of the Presbyterian Party to boast of their Harmony and Agreement with the Foreign Reformed Churches, in those things wherein they differ from us, and frequently insinuate to their Followers, that the Protestants abroad were much offended with the Rites and Offices of the Church of *England*. Thus their great Founder *T. C.* in his Preface to the Admonition. *Out of the Realm they have all the best Reformed Churches in* Christendom *against them*; i. e. The Presbyterians against the Church of *England*. In his Admonition, he frequently appeals to the best Reformed Churches, and particularly p. 286. *Our Ordination by Bishops is strange from the use of all well reformed Churches in the World.* In the Solemn League and Covenant, they all Swore, *To endeavour the Reformation of Religion, according to the Example of the best Reformed Churches*. Ordinance of Parliament, for taking away the Common-Prayer, *Jan.* 3*d*, 1644. —— *Resolving to Reform Religion according to the Example of the best Reformed Churches*. Preface to the Directory; *The Liturgy of the Church of* England *hath proved an Offence to the Reformed Churches abroad.* —— *That we may answer the expectation of other reformed Churches.*

The Presbyterians assembled at the *Savoy* in the Year 1660, declare, *That in the Liturgy are things that have given offence to Learned and Judicious Divines of other Reformed Churches.* In their Petition for Peace, p. 9. *And if you should reject (which God forbid) the moderate Proposals which now and formerly we have made, we offer to your consideration, what judgment all the Protestant Churches are likely to pass on your Proceedings.* And again, p. 10; *How strange must it needs seem to the Reformed Churches, to the whole Christian World*, &c. — p. 13. *The Pastors of the most Reformed Churches take this Conformity to be Sin.*

Sin. And after this manner they declare all the World on their ſide, and that the Foreign Churches admire at the ſtiffneſs of the Church of *England*, by which contrivance though never ſo falſe, they raiſe the heats and clamours of the ignorant and unthinking part of the Nation againſt the Church of *England*. And ſtill they go on to clamour againſt us without any proof, though they have been ſo often urged to it; and I here challenge them all to produce any one Authentick Act of any National Reformed Church in the World, which hath at the leaſt Reflected upon, or Cenſured the Eſtabliſhed Church of *England*.

And yet all this, however vile and baſe, is no more than we might juſtly have expected from the Profeſſed Enemies of our Peace and Eſtabliſhment; but that which raiſed the admiration and aſtoniſhment of all Sober Men, was to ſee the Profeſſed Sons of the Church of *England*, Men of Rank and Dignity, embark'd in the ſame bottom of miſtake and error, and purſuing the ſame hideous outcries againſt us; a miſtake they could not run into, but for want of good Books or good Company, which would have informed them better, and too much confining their Studies and their Converſations to that ill ſort of Men. So that now our Church may juſtly take up the complaint of *David*, Pſalm 55. 12, 14, 15. *It is not an open Enemy that hath done me this diſhonour, for then I could have born it;——but it was even thou my Companion, my Guide, and mine own Familiar Friend: We took ſweet Counſel together, and walked in the Houſe of God as Friends.*

Of this ſort is the Diſcourſe concerning the Eccleſiaſtical Commiſſion, *p.* 24. *The Eyes of all the World be open upon us, all the Reformed Churches are in expectation of ſomething to be done which makes for Union and Peace.* And a Letter to a Member of Parliament in favour of the Bill for a Proteſtant Union, *p.* 5; *For them that have not Epiſcopal Orders, there will be ſuch a proviſion made, as will ſatisfie all the Miniſters of the Foreign Proteſtant Churches.* Again *p.* 6. *And for*

French *and* German, *and other Foreign Christians of the Reformed Religion, I am well assured by Letters sent from* Holland, Geneva, Switzerland, *and other Places (not to speak of the Churches of the* Lutheran *Communion which write the same) that they esteem the Conditions proposed in this Bill, (which hath been communicated to them) as Terms fit for uniting of Protestants.* Where by the way, I cannot but admire at the speed and diligence of this Persons Correspondence; the King had not accepted of the Government till *February*, after this the Convention is declared a Parliament; and then after some more necessary things for setling the Government, a project is set on work for a Bill of Union, and yet he had sent a Copy of the Contents of it to *Germany, Holland, Geneva, Switzerland, &c.* and received their several Approbations of it in *March*, for that Paper is Licensed *April 1st.* And yet it's more strange, that even the Churches of the *Lutheran* Communion should approve the conditions of that Bill of Union: It was not long before, that an excellent Author of undoubted credit, gave us an authentick account of a Letter from several Ministers in *Germany*, *That the greatest part of the Protestants of* Europe *have been extreamly scandalized at our Dissenters,——That the Dissenters ought by no means to have separated themselves for the form of Ecclesiastical Government, nor for Ceremonies;——That the Bishops have justified themselves from the reproach of being Popishly affected, and of Persecuting the Dissenters; they have made it appear that they were only Calumnies invented by their Enemies to render them odious to Protestants;—— How much better would it be for the Dissenters to re-unite themselves to the Bishops, with whom they differ only in some Points of Discipline?* And now quite contrary, all the Reformed Churches expect that we should comply, and unite with the Dissenters.

But without crossing the Seas, we may make a fair guess at the incredibility of all this Foreign Account, by the very next Pretence, which gives as strange an Acccount of our selves at Home. *I am not singular in this, for amongst all those who have appeared in the Churches cause, as well a-*

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gainſt Diſſenters as Papiſts; I do not know one ſingle Perſon that is not a well-wiſher to this Bill, and I believe they will all tell you ſo. The direct contrary being manifeſtly true, not only in ſeveral of the Eccleſiaſtical Commiſſioners who were call'd together to conſult of that matter, but alſo in the far greater part of the whole Convocation. And if that Author be miſtaken in the Age he lives in, we have great hopes to think he is as much miſtaken in the Ages paſt, for ſo it follows, *Arch-Biſhop* Uſher, *Biſhop* Sanderſon, *Dr.* Hammond, *and a long Order of other moſt Worthy Men of the laſt Age, whoſe Memory is moſt precious in our Church, had they been now alive, would with all Zeal have promoted this Bill of Union.* Which very Paragraph is the reverſe of one of Mr. *Baxters*, in his Anſwer to Dr. *Stillingfleet* — *I am paſt doubt that* Richard Hooker, *Biſhop* Bilſon, *Biſhop* Uſher, *and ſuch others, were they now alive, would be Nonconformiſts, yea, I can prove it, &c.* and if ſo, they would not be for the Bill of Union, which hath been generally oppoſed by the Nonconformiſts. The Preface to the Directory runs in the ſame Style. *We have no intention to diſparage our firſt Reformers, of whom we are perſwaded, that were they now alive, they would joyn with us in this Work.*

And thus 'its evident that theſe Sons of Comprehenſion joyn with the Diſſenters, to cry it up, that all the World is on their ſide, and clamour againſt all that oppoſe them, as the *Theſſalonians* did againſt the Apoſtles, *Act.* 17. 6. *Theſe Men would turn the World up-ſide down*; whenas their deſpiſing of us, and magnifying of the Foreign Churches, is like that which *OEcolampadius* tells us in his Epiſtles, p. 177. *Aliis* OEcolampadius, *aliis* Zuinglius *ſordebat, atqui nos amici ſumus & fuimus ſemper, & nemo gratificatur nobis qui propter nos diſſidium ſeminat*, i. e. *Some deſpiſe* OEcolampadius, *and ſome* Zuinglius, *but we are, and always were Friends, nor doth any one pleaſe us that ſowes Diſcord upon our Accounts.*

Let

Let us therefore take a ſhort view of the judgment of the Foreign Divines, and ſee what Opinion they have of this ſtiff, vile, ſinful Church of *England*.

As the Reformation in general conſiſts of Lutherans and Calviniſts, ſo I find that agreement betwixt them in the moſt material Things; as that *Calvin* himſelf ſubſcribed the Lutheran Confeſſion of *Ausburgh*, and a whole Synod of his Diſciples at *Charenton* in *France*, in the Year 1631. declared, *That there was no Idolatry nor Superſtition in the Lutheran Churches, and therefore the Members of their Churches might be received into Communion with them, without renouncing their Opinions or their Practices*; ſo that, tho Papiſts and indiſcreet Fanaticks have endeavour'd to ſet theſe two great parts of the Reformation as far aſunder as poſſible; yet the more ſober Proteſtants have thought them very reconcilable, and always endeavour'd it. Now the Church of *England* hath been Eſtabliſh'd in a middle way, betwixt both extreams, and laid aſide thoſe things which on either hand gave the greateſt Offence; by which means our Eſtabliſh'd Church hath been look'd upon by moderate Men, as the very Center of Union and Harmony of all the Proteſtant Churches in the World. For this very reaſon when *Calvin* offer'd his Aſſiſtance to Arch-Biſhop *Cranmer*, he was refuſed by him. The Famous Dr. *Humfrede*, who was one of thoſe Learned Men that fled abroad in Queen *Maries* Reign, in his *Prax. Cur. Rom. p.* 70. tells us, *Nos non ſumus Calviniani, nec Reformationem noſtram Calviniſmum dicimus, We are not Calviniſts in* England, *nor do we call our Reformation Calviniſm*; and yet this was the Religion eſtabliſh'd by Queen *Elizabeth*, when that great Man wrote; and Sir *Edwin Sandys* who had made a diligent ſurvey of all the Religions in *Europe*, ſaith expreſly, p. 214. *That no* Luther, *no* Calvin *was the Square of our Faith*. Now for our Church thus happily eſtabliſh'd, to alter to either extream, is ſo far from promoting the Union of the Reformed Churches, that its the moſt likely way to hinder it.

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If we look upon the Lutheran Churches, they have either Biſhops; as *Denmark*, *Norway* and *Swedland*, or elſe Superintendants, (which is another Name for Biſhops) who have power of Ordination and Juriſdiction, as our Biſhops in *England*. They have all ſet Liturgies and Forms of Prayer, they obſerve Holy-days and ſet-Faſts, have Organs, Hymns and Anthems; they wear Surplices; uſe the Croſs in Baptiſm; receive the Communion kneeling, and make uſe of all thoſe Rites which have been objected againſt the Church of *England*; ſo that to alter theſe, muſt needs give Offence to all thoſe Churches, and ſet us at a greater diſtance from them. And as theſe Alterations propoſed, can never tend to an Union among Proteſtants, ſo they muſt needs look ill at this time, when not only all theſe Churches are united to us in one common Alliance for the defence of our Religion, but alſo the very next Branch of our Royal Family is ſo nearly related to them.

As for ſuch as propoſe our Union with the reformed Churches of *France*, *Geneva* and *Holland*, let them conſider that the firſt of theſe is not, and ſo we have now leſs reaſon than formerly; the ſecond is only a particular City, (for the Swiſs are generally Lutherans,) and its a very unreaſonable Project of Union, to have three Kingdoms alter their Religion for conformity with one City; when at the ſame time they ſet themſelves at a greater Variance with ſo many Kingdoms of the Reformed Religion. As for *Holland*, its well known that they allow of all ſorts of Religions, and its impoſſible that any ſetled Uniformity amongſt our ſelves can ever bring us to an Union to ſuch a mixture and variety. The Chriſtian Religion was firſt planted among them by an Engliſh Biſhop, and our Reformation was fix'd and ſetled here before theirs began.

But becauſe the Diſſenters boaſt that the Reformed Churches of *France*, and *Holland*, and *Geneva*, were always on their ſide, and joyn'd with them in their abhorrence of the Church of *England*; I will next conſider what Opinion the Learned Men, even of thoſe Churches, have had

of

of ours. First, for *Geneva*. And for his Learning and Eminency, I will begin with the Famous

1. *Beza*, Who in his Letter to Arch-Bishop *Whitgift* hath these Words, *The English Church is the Harbour of all the Godly, and the Preserver of all other Reformed Churches.*

Epist. Dedicat. Bibl. Evang. part. 2. 2. *Spanheim*, Professor there, in his Epistle to Arch-Bishop *Usher* and others. *I often call to mind those Fortunate Isles of yours* —— *That Beauteous Face of your Church* —— *That Reverence in the Publick Worship of God* —— *The Church of* Geneva *hath a great affection to the British Churches, whose Bishops we admire; for whose Prosperity we daily Pray, that your Church may continue to praise God as it doth; that the Bishops may continue in their Authority, and your Church in Peace*, &c. and this was Written *A. D.* 1638. Then for his Successor

3. *John Diodate*, Professor at *Geneva*, in his Answer to the Assembly of Divines at *Westminster*, when they had desired his Opinion about their Proceedings. *England* (in the time of its Episcopacy) *was the very Eye and Excellency of all Churches, Christs own choice and peculiar* —— *What a sad Spectacle is it to see that Church trodden under Feet* —— *An horrid thing* (that you have done) *and never before heard of amongst the Reformed Churches* —— *We are struck with Horrour at the change of the glorious Face of that Church; may God restore your Churches to that high Estate, and pitch of Holiness and Glory in which they have hitherto excell'd and out-shin'd all the Churches upon the Earth.* And this is the esteem *Geneva* had for the Episcopal Church of *England*, and certainly we ought not to alter the best Church in the World, to comply with that, which by their Confession is not so good.

In the next place let us see the French Divines, I will begin 1. with *Casaubon*, in his Epistle to King *James* the I. *The Church of* England *comes nearer the form of the flourishing Christian Church of old, than any other; it hath taken a middle way betwixt those Churches which are amiss, either through excess or defect* —— *If my Judgment doth not deceive me, the most sound part of the whole Reformation is in* England.

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2. The learned *Bochart*, in his Epiſtle to Biſhop *Morley*. *There are none, of the reformed of* France, *if they happen to be in* England, *but willingly joyn with the Church of* England *as by Law eſtabliſh'd; and as ſoon as they can get a competent knowledge of the Engliſh Tongue, are preſent at her Offices, and receive the Holy Communion there, which I have often my ſelf done at* London *and at* Oxford: *This is not only my Opinion, but of all the Paſtors of the Reformed Religion in* France.

3. *Peter du Moulin* in the Preface to his Fathers Anſwer to *Perron*, *The Church of* England *hath more of the Primitive and Apoſtolick Church-Government than any other Church in the reſt of the world.——The French Proteſtants have the ſame good Opinion of it, and deſire to enjoy the ſame Government, if they might be ſo happy.*

4. Monſieur *Claude* in his Letter publiſhed by Dr. *Stillingfleet*. *The Church of* France *hath always looked upon and conſidered the Church of* England *not only as a Siſter, but an elder Siſter, for which we have a reſpect and veneration, and daily pray.*

5. Monſieur *Le Moyne* in a Letter publiſhed by Dr. *Stillingfleet*, *All the Proteſtants of* France, Geneva, Switzerland, Germany *and* Holland, *look upon the Church of* England *as a very Orthodox Church;—— All the Proteſtant Churches have always had a very great reſpect for the Purity of the Church of* England. And in another Letter to Dr. *Brevint*, publiſhed by Dr. *Durell*, *I praiſe God for our Reformation in* France, *but I fear not to ſay, that if we had kept Biſhops, and as many Ceremonies as would ſerve to fix the Attention of the People without Superſtition, we ſhould have ſeen for certain far greater progreſs of the Reformation.* To which I cannot but add what Monſieur *Ronee* a French Embaſſador in *England*, when he ſaw our Solemn Services and Rites, told King *James* the Firſt, *That if the Reformed Church of* France *had kept the ſame Order among them which we have, he was aſſured that there would have been many thouſands of Proteſtants more than now there are.* And this Obſervation is ſo undoubtedly true, that it long ſince forc'd this Expreſſion from one of our bitter Enemies, *Sanders de Schiſm. Angl.* p. 283. *Queen* Elizabeth *in her Reformation kept many of the Rites and Manners of the ancient Church, which*

very much conduced to the Firmness and Establishment of her Hereſie; for had things been left to the capriciousness of ſome of the new Clergy that talk'd much of the Goſpel-Liberty, it had all long ſince vaniſh'd into Smoke, but by her Polity was ſtrengthned and ſupported.

6. Monſieur *De L'Angle* in his Letter publiſh'd by Dr. *Stillingfleet*, p. 421. *I am ſure with what an exceeding Joy the Proteſtant Churches of* France *would enter into Communion with you* (*i. e.* the Church of *England*) And in his Letter to *Durel*, publiſhed by him, *p.* 70, 71. *I rejoyced very much at the eſtabliſhment of the* Anglico-Gallicane Church, (*i. e.* the French Church, with the Engliſh Common-Prayer and Rites) *that this may make known to the World the Communion that is betwixt us, and that the Reformed Churches of* France *have not that averſion againſt the Diſcipline of the Church of* England, *which ſome Men report they have; I am certain my Collegues are of the ſame mind with me.* And again, *p.* 143. *My Heart did leap for joy when I heard that your Liturgy and ancient Diſcipline was reſtored, i. e.* in the year 1660.

To theſe Teſtimonies I will add the Obſervation of *Durell* a French-man alſo, *p.* 92. *When the French Church in* London *was eſtabliſh'd with the Engliſh Liturgy and Rites, tho Providence brought over many Miniſters from beyond the Seas, ſome from* Geneva, *ſome from* France, *ſome from* Germany, *ſome from* Poland, *ſome from* Lithuania, *ſome from* Piemont, *and almoſt from all the Reformed Churches, we have ſeen none of them, that made any difficulty to aſſiſt at Divine Service, and conform; all of them received the Sacrament kneeling*, &c.

And I cannot but wonder with what Face the Men of this Age preſs us to make Alterations for the ſake of other Reformed Churches, when we ſee thoſe of the Reformed Religion of *France*, who are all *Calviniſts*, and who out of Zeal to God's Glory, readily ſacrificed all their Secular Intereſt to their Religion, and came over to this Kingdom, have univerſally joyn'd with the Church of *England*, in her Liturgy and Rites, received the Lords Supper on their Knees, had their Children Baptized with Godfathers, and ſigned with the Sign of the Croſs, *&c.* and all this at a time

time when the Laws of this Kingdom gave them Liberty to joyn with what Communion they pleased. Which was such an unanswerable Argument to our Dissenters, God having as it were brought a Nation from another Kingdom to convince them, that it was generally observed throughout all the Kingdom, that the Dissenters were very cold in their Charity towards them.

If we look into the Churches of *Holland*, 'tis true all sorts of Religions are allowed; but it's evident that the great and Leading Men there have ever had a great Esteem for the Church of *England*; witness the great Respect and Honour they had for the English Bishops in the Synod of *Dort*, when they neither had nor desired any Representatives from our Presbyterians: Witness the two Famous *Vossius's*, Father and Son, who always spoke with all Respect and Honour of the Church of *England*, and so far approved of our Cathedral Service, as that the Father was Prebendary of *Canterbury*, the Son Prebendary of *Windsor*. Witness the Famous *Grotius*, who always admired the Church of *England* above all the Churches in the World, and upon his Death-bed recommended it to his Wife, and such others of his Family that were then about him, obliging them to adhere firmly to it, which was readily obeyed by them. *Bishop* Bramhall's *Vind. of* Grotius, cap. 2. Witness the two *Junius's*, and many others; but I shall only add the present Famous, Living Instance, his present Majesty King *William*, who was born and always bred in that Church, and yet from his first coming into *England*, hath readily and constantly joyned with the Church of *England*, used her Liturgy with great Devotion and Honour, and observ'd all its Rites and Ceremonies, as Kneeling, Standing, *&c.* in their proper places, and upon all occasions, hath declared himself zealously and heartily in her Praise and Commendations, and promised his Protection of it, and all this at such times, when the contrary Interest was most prevalent, and he was daily beset with those that were no Friends to the present Establishment. All which is an undeniable Argument how readily those of *Holland* would joyn with us.

As to the Northern Churches, we have a great Example before us in the Prince of *Denmark*. And lastly, For the Church of *Scotland*, not to mention the several Synods and Acts of Parliament by which Bishops, set forms of Prayer, *&c.* have been established amongst them, and the same Rites as are in the Church of *England*. Not to mention the great number amongst them that at this time are vigorous Asserters of Episcopacy; Let King *James* the First speak for all, in his Speech delivered in the Star-Chamber, *An. Dom.* 1616. —— *I say in my Conscience, that the Church of* England, *of any Church that ever I read or knew of, present or past, is most pure and neareſt the Primitive and Apostolick Church, in Doctrine and Discipline, and is surelieſt founded upon the Word of God, of any Church in Christendom.*

And having thus far seen the great Esteem the Reformed Churches abroad have for the Church of *England* as by Law established, let us next see what Opinion they have of the Presbyterians, and other Dissenters amongst us.

I will begin with *Calvin*, who in his Book *De Neceſſ. Ref. Eccl.* saith, *If any be found that do not reverence such an Hierarchy, (i. e.* such as we have in *England) and subject themselves to the same with the loweſt Obedience, I confeſs there is no Anathema whereof he is not worthy.* And again, *In a well-setled Church, diverſities of Customs is not to be ſuffered.* Next for *Beza* in his Epistle to the English Puritans from *Geneva*, *A. D.* 1567. (*of his Epiſtles*, p. 97.) *I tremble to think that any ſhould perform their Miniſterial Duty againſt the Will of her Majeſty and the Biſhops.* And in another Epistle to Archbishop *Grindon*, *A. D.* 1566. speaking of the same Persons, *Its in vain for them to pretend weakneſs in a Kingdom, where the Goſpel hath been preach'd ſo many years, and been confirmed with the Blood of ſo many Martyrs.*

Gualterus in his Epistle Dedicatory of his Homilies upon the 1*st* Epistle to the *Corinthians*, calls those *morose* and *ignorant*, who for things indifferent trouble the peace of the Church of *England*, and separate from her Communion, ——*Who whilst they endeavour to reduce the Church of* England *to that model and form which they have fancied, disturb her peace, which we heartily rejoyce to see restored among you.* To which I will add his Words in his Letter to the Bishop of *Ely*, A. D. 1572. *I would never have sent my Son into* England, *the only Son by my Wife* Zuinglia, *(whose memory is dear to me) except I had throughly perswaded my self of our consent and agreement.*

Casaubon in his Ephemeris, *A. D.* 1610, *Nov.* 1*st*, in *Moulin*'s Def. *p.* 7. hath this Prayer, *Thou, O Lord Jesus, preserve the Church of* England, *and give a sound mind to the Nonconformists, who deride the Rites and Ceremonies of it.*

The Learned *Bochart* in his Epistle to *Durel*. *Those who refuse to communicate with the Church of* England, *because of her Ceremonies are Schismaticks; I find your Liturgy very good, and well ordered.*

Capellus in Thes. Salm. de Liturgia. *Of late there arose in* England, *a froward, scrupulous, and overnice, (not to say Superstitious) Generation of Men, who not only blame, but Cashire and Abolish the Liturgy used hitherto in their Church, —— for causes very trivial and almost of no moment at all, —— the Lord grant that they may come to a better mind.*

Mr. *Claude* in his Letter published by Dr. *Stillingfleet*. *The Dissenters holding their Assemblies apart, separating from the publick Assemblies, &c. is real Schism, odious to God and Man, of which the Authors and Patrons cannot avoid rendring an account before the Tribunal of God.*

Mr. *Le Moyne*, in his Letter *A. D.* 1660, published by *Durell*. *If ever any made their ungratefulness notorious, they are the English opposers of Episcopacy.——What good have these troublers of* Israel, *that are so contrary to Bishops done, for well nigh Twenty Years, that they have ruled? Have not*

all

all things grown worse? Heresy grown bold? —— *Did ever Satan work more mischief than since the time that these Men became Masters,* ———— *for a re-union of all the foreign Reformed Churches the King of* England *must preserve the Bishops.* And in his Letter published by Dr. *Stillingfleet.* —— *Whence is it that some English Men have so ill an opinion of the Church of England, and divide rashly from her, as they do? Is not this to divide from all the Ancient Churches, from all the Protestant Churches, which have always had a very great respect for the purity of that of* England *?* —— *I look upon these Men as Disturbers of the State and Church, and who are doubtlesly animated by a Spirit of Sedition;* —— *Societies composed of such Persons, would be extreamly dangerous, and could not be suffered without opening the Gate to disorder, and advancing towards ones own ruine,* —— *to cantonize themselves and make a Schism, to have the liberty to vent such vanities, is very ill conduct.*

Mr. *Goyon* in his Letter published by *Durell. Those are in a Dream and dote, who have an Opinion that the Conscience is wounded by living under the English Liturgy; and they wrong us very much, when they quote us to foment a Schism extreamly scandalous.*

And thus I have given the judgements of the most eminent Men of the Reformed Religion, of *France*, *Holland* and *Geneva*, and shewed what opinion they have of the Church of *England* as by Law established, and what opinion they have of the Dissenters from it; and whoever seriously considers these things, will find no reason for us to alter our establishment, in order to an union and complyance with the foreign Reformed Churches. Its hard to meet with any one considerable Protestant Writer that speaks ill of the Church of *England*, besides the Dissenters that live amongst us, and some few that have been prejudiced by them. And should we compare the Enlogies and Praises that these Foreign Divines give the Church of *England*,

land, with the opprobrious Language it generally receives from our own own Diſſenters, we muſt conclude that they and the Foreign Divines are not of the ſame judgment. I will mention only the Divines of the *Savoy* Conference, *p.* 3. where we have their Synodical Judgment in theſe words; *We take the Common-Prayer to be a Defective, Diſorderly and inconvenient mode of Worſhip, it would be a Sin to uſe it*, &c. How different is their Language from that of the Foreign Divines?

But leſt it be objected that theſe are only general Expreſſions I have mentioned, and that notwithſtanding all this, the Foreign Churches would be glad to have theſe Alterations made which have been propoſed; I will next conſider moſt of the things that have been inſiſted on to be changed, and ſee whether the Foreign Reformed Churches will be better pleaſed with them as they now are, or as thoſe that delight in change would have them. And becauſe the **Kalendar** is the firſt thing inſiſted on to be altered, we will begin with that; and firſt the Reading of Apocryphal Chapters in the Church, and eſpecially the Book of *Tobit*, by which (ſaith one of them,) *we give too much countenance to the Church of* Rome, *and ſupplant Canonical Scripture*, &c. Now to ſee how very little reaſon is for this Objection, let it be obſerved,

1. That our Church always calls theſe Books Apocryphal, and thereby ſufficiently diſtinguiſheth them from the Canonical, and her ſelf from Popery.

2. In the Thirty Nine Articles of Religion, ſhe declares, *That ſhe reads them for example of Life and inſtruction of Manners, but yet doth not apply them to eſtabliſh any Doctrine.*

3. All our Divines that have written upon this Subject, eſpecially *Reynolds* and *Coſins*, have ſo Learnedly and unanſwerably baffled the Papiſts, that they have never thought good to reply to them.

4. Our

4. Our Church hath taken so great care in this matter to avoid giving offence, that several of these Books are never Read in the Church at all, as the *Maccabees*, Books of *Esdras*, Prayer of *Manasseh*, and the famous Fifth Chapter of *Tobit*, about him and his Dog, which hath been left out of our Church from the beginning of King *James* the *1st*, almost an 100 Years; the other Books that are ordered to be Read in the Church, are never read on Sundays, but only Week-days.

Now our Church in allowing of them sometimes to be Read, doth much better agree with the Primitive Church, than she would if they were shut quite out; for 'tis certain that they publickly Read them. *Athanasius*, or the Author of the Synopsis calls them ὰ κανονιζόμενα μὲν ἀναγινωσκόμενα δὲ, &c. not *received into the Canon, but read in the Church*, Ruffinus in Symb. *Alii libri sunt qui non Canonici sed Ecclesiastici a majoribus appellati sunt*, Tobit, Judeth, *&c. quæ omnia legi quidem in Ecclesia voluerunt, non tamen Professi ad Authoritatem fidei confirmandam.* i. e. *There are Books which are not Canonical but Ecclesiastical, as* Tobit, Judeth, *&c. all which are read in the Church, but not produced to confirm any Article of Faith.* Which is exactly agreeable to the words of St. *Hierom* in his Preface to his Commentary upon *Proverbs*, and which are quoted and approved of by our Church in the Thirty Nine Articles. *Gregorius Magnus* in Moral. *l.* 19. *c.* 13. *Art.* 6, may speak for the succeeding Ages, where he calls these Books, *though not Canonical, yet published for the Edification of the Church.* That they were Read in the *African* Churches, appears from one of the *Carthaginian* Councils, at which St. *Austine* was present, 3 *Carthag. Can.* 47. That they have been all along read in the Western Churches, appears from *Isidore de Eccles. Off. Rabanus de instit. Cler.* &c. And lastly, the *Lectionarius* published by *Pamelius*, and which goeth under the name of St. *Hierom*, and hath been of great Use and Authority in the Western Churches, gives an account of particular days, when particular places of the Apocryphal Books were appointed to be read in the Church. As to the *Greek* Church, besides

fides the author of the *Synopsis* already mention'd, *Origene* in his Epistle to *Africanus* saith, that *the history of* Susannah *was read* ἐν πάσῃ Ἐκκλησίᾳ, τοῦ Χριστοῦ, *in every Church of Christ.* And again, ἐπιχωροῦνται τῷ Τωβὶτ αἱ Ἐκκλησίαι, *the Churches make use of the book of Tobit.* And as to their present practice, besides their ἀναγνωστικὸν printed at *Venice*, *A. D.* 1596. which contains their several lessons for the whole year, and hath several taken out of the *Apocrypha*, we have the express authority of one that lived amongst them, Mr. *Rycaut* in his History of the *Greek* Church, p. 372. *In the* Greek *Church they receive the Apocryphal Books as we do in* England. In the *Ethiopick* Churches they read the Athcpocryphal Books, as appears from *Ludolfus's* History of those Churches; and lastly, by the works of *Hippolytus*, *Origen*, St. *Chrysostome*, St. *Hierome*, *Theodoret*, *Asterius*, *Leo Magnus*, and others, it appears that the Fathers not only wrote Comments upon these books, but frequently preach'd upon them, and took their Texts thence; not to mention that *Conradus Pellican*, *Drusius*, and some other Reformed Divines, have without any offence wrote comments upon them as upon other parts of the Bible.

If from this general agreement of all the Christian Churches in the World, we consider in the last place the judgment of the Reformed Churches, we shall find them also agree with us. 1. For the *Lutheran* Churches they gerally use them as we do, and *Alsted* in *Theol. Pol. p.* 287. gives this account of them, that they are *sacri secundum quid, & populare quadam ratione, & merito proxime a vere divinis locum obtinere possunt*, i. e. that *they are in a sense sacred, and deserve the next place to the Canonical Scriptures.* And *Chemnitius* in *examen. post.* 1. *de ser. can.* speaking of the Apocryphal Books, saith, *A fidelibus in Ecclesiis leguntur*, i. e. *they are read by the Orthodox in the Churches.* And then for the Churches of the Calvinists, first hear *Calvin* himself in *Psychopannichia*, *Melius nos docent sacræ literæ, corpus quod corrumpitur aggravat animam*, i. e. *the holy Writings teach us better, that the corruptible body oppresseth the Soul.* And yet those Sacred Writings are the book called the Wisdom of *Solomon*, from whence that sentence is taken. *Conradus Pelicanus*, in his preface to his Com-

ments upon the Apocryphal Books, ſaith of them that they are *Eccleſiaſtici ac Biblici & in Eccleſia Catholica ab Apoſtolorum temporibus fuerint cum reverentia lecti*, i. e. *theſe books are read in the Church, and bound up with our Bibles, and have with reverence been read in all Chriſtian Churches from the very time of the Apoſtles*, and he was a famous Profeſſor at *Zurich*. *Lud. Capellus in Theſ. Salm.* expreſly approves of the *Declaration of our Church in her* 39 *Articles, and ſaith that profit may come to the Church by their being read publickly*; *and ſo they were read in the Primitive times for the inſtruction of manners*. *Epiſcopius* Profeſſor at *Leyden*, in *Tom.* 2. *Part* 2. *p.* 75. *though the Apocryphal Books cannot ſerve to confirm an Article of Faith, yet may profitably be read in the Church* And indeed, of the *Dutch* Churches, we have their ſolemn judgment declared in the Synod of *Dort. Art.* 6. *We make a difference betwixt the Canonical and Apocryphal Books, which laſt are the* 3*d and* 4*th of* Eſdras, Tobit, Judeth, *&c. which the Church may read, and take inſtructions in them agreeable to Canonical Scripture.*

Pagnin in Prolegom. Biblior. Tigur. Bibles.

The Bibles of *Holland*, *Geneva*, and other reformed Churches, have theſe books printed and bound up with the Canonical as we have; and in the Preface to the Apocryphal Books, they commend the very ſentences of *Ruffinus* and St. *Hierom*, which declare for the publick reading of them in the Churches. And the like is done by the Publiſhers of the Harmony of the Confeſſions of all the Reformed Churches Printed at *Geneva*; and laſtly, the Reformed Churches of *France*, in their Book of Diſcipline, *p.* 391. have this rule, *Les livres de la Bible ſoit Canonique ou autres ne ſeront transformez en Comedies ou Tragedies*, i. e. *the books of the Bible, whether Canonical or others, ſhall not be uſed in Plays*; in which Words, they firſt call theſe Apocryphal books part of the Bible, and then take care that they be not prophaned. And thus it's evident, that all the Primitive and Purer Ages of the Church, all the *Eaſtern*, *Weſtern*, and *African* Churches, all the *Lutheran* and *Calviniſtical* Churches beyond Sea, do either read theſe books publickly in their Churches, or very expreſly approve of it; nor is there any one inſtance of any Reformed

ed Church that since the Reformation, read them publickly as we have done, but still continues to do so; and our *English* Dissenters are condemned by all the Churches in the World, in leaving them out of their Bibles, who were the first body of Christians, as far as I can find, that ever did so.

To make this the more evident, I shall here give a Catalogue of the publick large Bibles, of all the Countries I could meet with; in all which, upon examination, I find the Apocryphal added, for the same intent as in ours, *viz. For the Example of Life, and the Instruction of Manners.*

A Catalogue of Bibles Printed with the Apocrypha.

English, with Archbishop *Cranmer's* Preface, *Lond.* 1541
By *Coverdale, Lond.* 1550.
By Command of Q. *Eliz. Lond.* 1578
Welch, Lond. 1588
Scotch, Edenburgh 1596
English translated by *Wicliff* a *M. S.* with a Prologue, in which are these words, *Holy Church readeth*, Judeth, *and* Toby, *and the Books of* Maccabees, *but receiveth not them among Holy Scriptures*; *so the Church readeth the two Books* Ecclesiastici *and* Sapience, *to edify the People, not to confirm the Authority of Teaching.*
Bohemian, 1613.
Danish at *Copenhagen*, 1550
French at *Geneva*, 1588
At *Amsterdam*, 1669
German, 1604

Of *Luther's* Translation.

Heidelberg, 1617
Dutch at *Frankfurt*, 1580
Armenian at *Amsterdam*, 1666
Spanish by Protestants, *Amsterdam*, 1602.
Hungarian, by the Protestant Bishops of *Hungary*, at *Hannover* and *Oppenheim*, 1608
Muscovitish at *Ostrogeth*, 1581
Italian by *Deodate*, 1607
Latin, by *Castalion*, dedicated to King *Edward* the 6th. *Bas.* 1573
By *Junius*, dedicated to *William* Prince of *Orange*, 1592

By *Robert Stephens*, *Paris*, 1540	*Hebrew.* *Septuagint.* *Syriach.* Vulgar *Latin.* } *Polyglott. Bible. Lond.* 1567
Critici Sacri 9 *Tomis Lond.* 1666	

And indeed, amongſt all the *Bibles* which I have ſeen, I find them only left out in the *Spaniſh Bible*, examin'd by the Inquiſitors, printed at *Ferara* 1553, and that of *New-England*, in the *Virginian* Tongue, printed at *Cambridge* in *New-England* 1663. So that if to comply with our *Engliſh* Diſſenters, we muſt ſtrike out theſe *Apocryphal* books, I know no Bibles we ſhall follow, but that of the *Inquiſitors* of *Spain*, and the Commiſſioners of *New-England*.

And to conclude this head, I ſhall put down theſe five obſervations:

Firſt, That no Papiſt ever made uſe of this as an Argument that our Church own'd theſe Books as Canonical, ſo that there could be no real ground for this objection.

Secondly, That there neither is, nor ever was any one Chriſtian Church in the whole World that had ſet Leſſons appointed for every day in the year, as we have, but ſome of them were taken out of the *Apocrypha*.

Thirdly, That no one foreign Church whatſoever did ever declare themſelves offended with the Church of *England* in this matter, but as I have ſhewed, generally approve it.

Fourthly, That theſe very perſons who complain of our reading Apocryphal Chapters for Leſſons, make no complaint of having Hymns printed in their Bibles before and after *Davids* Pſalms in meeter, and being frequently uſed in the Church inſtead of them. Which is agreeable to the practice of *Holland*, where that Church before Sermon ſings a Hymn, compoſed by one *John Wittenhaven*, as we do any one of our Pſalms.

Fifthly, That the great Promoters of this objection do not ſtop here, but urge it to the laying aſide Sermons and Homilies, as not being within the Canon; yea, and the Scripture and Leſſons themſelves, and as we have reaſon to fear laying aſide all publick ſervice whatſoever. *T. C.* in his admonition,

admonition, *p.* 221. *would have no Homilies read in the Church, becauſe nothing but the voice of God, and holy Scriptures, ſhould ſound in his Church*; and this will deſtroy Sermons and Preaching alſo. The Author anſwered by Biſhop *Nicolſon* in his Apology, *p.* 184. is *angry with our Church for reading two Leſſons, and would have but one:* And that Leſſon alſo is in danger by the Author of the Letter to the Convocation, *p.* 21. where he propoſeth the *leaving out the firſt Leſſon in the Afternoon upon ſhort days, and in Country Pariſhes to read Prayers without Leſſons.*

So that upon the whole, however it ſeems to ſome a ſmall, to others a reaſonable matter, I do not ſay to leave out, for then that ſhould have been done at firſt, but to reject the Apocryphal Leſſons, yet in this we ſhall ſeparate from the Primitive, the Eaſtern, Weſtern and *African* Churches, from moſt of the Reformed Churches; we muſt alter the 39 Articles of Religion, which have been ſo generally received and applauded, for they declare that the Church doth read them. We muſt alter our Apologies and Canons, for there (*Canon.* 30. *Juells Apol. p.* 170.) it's declared, that *it was ſo far from the purpoſe of the Church of* England *to forſake and reject the Churches of* Italy, France, Spain, Germany, *and other Churches, in all things which they held and practis'd, that, as the Apology of the Church of* England *confeſſeth, it only departed from them in thoſe particular points, wherein they were faln both from themſelves in their ancient integrity, and from the Apoſtolical Churches.* To this agreeth the Apology for Proteſtants, by a *French* Divine, and tranſlated *A. D.* 1681. *p.* 23. *As to the reproach caſt upon our firſt Reformers, it is one of the greateſt injuſtices in the world, for nothing can be clearer from their own writings, than that it was never their intent to ſubvert the ancient Government of the Church, nor to aboliſh thoſe Religious Rites and Holy Ceremonies, which the piety of the primitive Chriſtians had introduced, but only to take away the abuſes of them.* So that in making unneceſſary changes in theſe things, we ſhall deſtroy the very foundation and principle of the Reformation. And that this rule is properly applied to the matter in hand, is evident from the declaration of our Church at the beginning

ning of the Liturgy, where the reading of the Leſſons as is appointed, *is called a godly and decent order of the ancient Fathers — agreeable to the mind and purpoſe of the old Fathers.* Upon all which accounts it is evident, that we ought not to conſent to the taking away the Apocryphal Leſſons, and that the Reformed Churches do not deſire it of us.

Secondly, As to the Rules and Tables for finding *Eaſter*, great objections have been raiſed againſt our Church, and ſome Eminent Diſſenters have declared that they could not give their aſſent and conſent to our Liturgy, becauſe theſe were falſe. Now by falſe they do not mean that they are contrary to Scripture, for there are no Rules in the New Teſtament for this purpoſe, and that in the Old, for finding their firſt Months in the Year, by the approaching Harveſt, and Offering their Firſt-fruits on the ſixteenth of the firſt Month, cannot poſſibly agree to us whoſe Harveſt is not ripe till the latter part of the year. But by falſe, they generally mean that they are not agreeable to themſelves, and whereas our rule to find *Eaſter* is to keep it on the firſt *Sunday*, after the firſt full Moon, after the twenty firſt of *March*, by our very Tables as they ſay it appears that we frequently keep it otherwiſe. Now this is a great miſtake, and ſhows the Ignorance of thoſe that object it. The Fathers met at the firſt Council of *Nice*, and thoſe before that time alſo did generally agree, that *Eaſter*-day ſhould always be kept on the *Sunday*, the day of Chriſts Reſurection, and therein the Chriſtians differed from the Jews, who kept the Paſſover any day of the Week. They alſo agreed to keep it after the Vernal Equinox, and in this they agreed with the Elder Jews, *Ariſtobulus*, the Author of the Book of *Enoch*, *Philo*, *&c*, as it is obſerved by *Anatolius* in *Euſebius*. And laſtly, at or after the full Moon, according as God ordered the obſervation of the Paſſover in the Book of *Exodus*. Now becauſe theſe were great diſputes about the preciſe day of the Venral Equinox, and Aſtronomers have not yet learned to Calculate a New-Moon exactly, and one quarter of an hour near the diviſion of a Day, may make the New-Moon a day ſooner or later, therefore the Fathers in the *Nicene* Council,

Council, and other Learned Men ſince, have eſteemed it the beſt way to appoint a fix'd Equinox, and a perpetual rule for the diſcovery of the New-Moons, which if in long Tract of time ſhould vary from the true Equinox, and the true New-Moons; yet ſuch errour would not create that difference and diſorder in the Church, which continually aroſe by their ſeveral Calculations, and this was called the Eccleſiaſtical New-Moon. All Wiſe men conſtantly obſerving that it was not a matter of ſo great moment, whether we kept *Eaſter* a little ſooner or later, ſo that all Churches would agree in the ſame time, and there might be no Schiſm in the body. Now the Equinox was fix'd by the *Nicene* Council on the twenty firſt of *March*, and that hath been conſtantly obſerv'd by all Chriſtian Churches of the World, as the Vernal Equinox, till *A. D.* 1582. when it was alter'd by Pope *Gregory* the 13th, which was ſince the beginning of our Reformation, and our rejecting the Papal Supremacy. Then for the diſcovery of the New-Moons for ever, they having obſerv'd that the New-Moons after 19 years returned to the ſame days of the Month, in a *Julian* year, and very near the ſame time of the day, they made a Cycle of New-Moons for 19 years according to the skill of the beſt Calculators of that Age, and order'd that Cycle to be of perpetual uſe in the Church for the diſcovery of the Paſchal New-moons. Which for its great uſe, and eſtabliſhing peace and union in the Chriſtian Churches, was put down in all their Kalendars in Golden Letters, and thence call'd the Golden number. *Ambroſe Epiſt.* 83. *Majores noſtri convenientes ad Synodum Nicænam congregatis peritiſſimis calculandi, novemdecem annorum collegere rationem, & quaſi quendam conſtituere circulum, quem Enneadecaterida vocant, &c.* Dionyſ. Exig. Ep. 1. *Venerabiles* 318 *Pontifices qui Nicææ convenerent* 14*mas lunas paſchalis obſervantiæ per* 19 *annorum circulum ſtabiles, immoteſque fixerunt, quæ cunctis ſæculis eodem quo reponuntur Exordio ſine varietatis labuntur excurſu, &c.*

Our Church likewiſe hath taken care to print this very Cycle of New-Moons in the firſt Column of her Kalendar, ſee *Iſidor. Orig. p.* 967. by which the Eccleſiaſtical Full-Moon

Moon is discovered. And to make all plain, in our great Church Bibles, this is explained in these words; *The Golden number is so called, because it was written in the Kalender with letters of Gold, right at the day whereon the Moon changed, and it is the space of* 19 *years*, &c. And tho' in this space of almost 1300 years since that Council, this Cycle of New Moons is too late for the true New-Moons in the Heavens by 4 days and some hours, yet no Christian Church in the world did go about to disturb the peace and quiet of the Church in such a trivial matter, till it was about 100 years since very Schismatically alter'd by Pope *Gregory*. To bring this matter to a Conclusion, let it be observed,

First, That our Kalendar is agreeable to it self, and if we find the New-Moons according to this ancient and authentick Cycle, we always keep *Easter* the first *Sunday* after the first Full-Moon, after the Vernal Equinox fix'd upon the 21st of *March*.

Secondly, That in following this method we agree with all the Christian Churches in the World, from the Council of *Nice*, to *A. D.* 1582. *i. e.* for the space of near 1200 years.

Thirdly, That we now agree with the Greek Church and all the *Eastern* Christians who keep *Easter* at the same time as we do. (For the *Greek* and *Armenian* Churches, see Mr. *Rycaut*, p. 416: for *Ethiopick* Churches see *Ludolfus*, *&c.*) And withal those Protestants whose Reformation was established by the consent and agreement of the Regal authority before the alteration made by Pope *Gregory*.

Fourthly, It's an opinion very agreeable to the peace and union of Christian Churches that that which hath been once established by an Universal Council, ought not to be altered by a Provincial Synod, and this matter having been famously settled by the first general Council, and that also as to this particular confirmed by several others, and by the first Council of *Antioch* all ordered to be excommunicated that disobeyed it, we ought not to make alterations. And I pray let it be observed that our Church did by her representatives give consent to some of those very Councils. At the Council of *Arles* in *France*, *A. D.* 314. were present three *English* Bishops,

ſhops, and the very firſt Canon agreed on there was this, *Ut uno die & tempore Paſcha celebretur*, i. e. *That Eaſter ſhould be every where kept the ſame day.* Which ſeems to have been the very firſt reſolution about this matter in the Council of *Nice*. *Euſeb. vit. Conſt. l.* 3. *c.* 18. And *Conſtantines* Letter giving an account of the firſt Council at *Nice*, expreſly gives us the agreement alſo of the *Britiſh* Churches, to the keeping *Eaſter* after that method. *Euſeb. vit. conſt. l.* 3. *c.* 19. Socrates *Hiſt.* p. 285.

Laſtly, let it be conſidered, before we change, how we ſhall alter, for either we muſt follow the new method of the Church of *Rome*, and the Decree of Pope *Gregory*, and therein we ſhall not only take away our agreement with the *Greek* and *Eaſtern* Churches, but ſhall more than ever be cryed out againſt by the Diſſenters, for complying with the Church of *Rome*. Or elſe we muſt eſtabliſh a particular method of our own, and that would look very ill, and far from promoting the peace and union of Chriſtian Churches, that in a thing ſo very indifferent in its own nature, we ſhould fall from and contradict all the Chriſtian Churches in the World. How much ſuch an alteration would tend to promote Faction and Schiſm, I leave all the World to judge.

I paſs by the ſilly objection of our keeping two *Eaſters* in one year. For if by year we mean the exact revolution of 365 days, according to all rules now uſed in the Chriſtian World, we muſt keep two *Eaſters* in one year, every third year, or thereabouts. Or if we mean that we keep two *Eaſters* betwixt one 25th of *March*, and the next, this may be eaſier mended by beginning our year only at *Jan.* firſt, as is the more uſual way, and ſo there is never two *Eaſters* in one *Almanack*. And if we kept *Eaſter* according to the true New-Moons, and the true Equinox, the ſame objection would continue, and always muſt ſo long as our beginning of the year is betwixt the Paſchal Terms, whereof the firſt was always fix'd at the Equinox, which now happens before the 25th of *March*, this being the nature of movable Feaſts.

I may very well paſs by alſo the objecting of the Saints and Biſhops Names continued in our Kalender, which as it's

generally uſed in the Lutheran Churches, ſo is evidently done for a Civil, and not any Religious uſe, as hath been long ſince declared in the Preface to *Peces Privatæ* publiſhed by authority, *A. D.* 1573. The words are, *Not that we repute them all for Saints or holy men, but that they may be as notes of ſome certain things, and fixed ſeaſons, the knowledge of which is very beneficial*; of which ſort are *Hilary, Valentine, David,* St. *George, Martin, Swithin, Lammas, Giles, Holyrood, Eviſpine, All-Souls, Leonard. Cicilia, O Sapientia,* &c.

And ſo as far as I can ſee, the only way to continue peace and union amongſt our ſelves, and with other Proteſtant Churches, is to continue the Kalender as it is.

Paſs we next to the grand objection againſt the old verſion of the Pſalms, uſed in the Common-Prayer-Book, and the way propoſed for the amending it, not by taking that of our Bibles, which is not liked, but a more correct one in their hands. So the Author of a Letter from the Country, *p.* 6. *The Pſalter added to our Liturgy, is not now ſo defenſible, when there is a more correct in our hands—then complains of its manifold variations from the* Hebrew, *and frequently miſtaking the ſenſe— this muſt needs create no little ſcruple in Mens minds, by having inconſiſtent and differing Tranſlations.* Again, p. 13. *in comparing the two Tranſlations of the Pſalms, we find them in ſome things inconſiſtent, and one time the one to deny what the other affirms,* viz. Pſal. 105. 28. And again, the Letter to the Convocation, *p.* 15. *muſt we be forc'd to read the old Tranſlation of the Pſalms, and impoſe that on the people for true Scripture, which in ſo great a number of places quite differs from it?* Here is in all this complaint not one word of the ſinging Pſalms, which are not only different in Words, and Phraſes, from both of them, but in the ſenſe alſo, as being compoſed from a more ancient *Engliſh* Verſion than either of them. And ſo the Proteſtant Churches of *France* continue to Sing the Pſalms according to *Marrot*'s compoſition, full of uncouth words and expreſſions, *Apol.* for *Prot. p.* 76. and read their Bible according to a Verſion made at the beginning of the Reformation. *p.* 82. which looks as if the Authors of theſe Objections were of a Presbyterian Original,

i. e.

i. e. have a great Veneration for *Hopkins* and *Sternhold*, and a natural antipathy to the Common-Prayer. However weighty this Argument be to us at home, yet Foreigners are not concern'd in it: And tho *(however we do not do it, most certainly the Parliament will)* as ſaith the Author of the Letter to the Convocation, *p.* 23. It was far otherwiſe in Queen *Elizabeth*'s time, when the Convocation was very earneſt upon this very deſign of altering the Tranſlation of the Pſalms in the Liturgy, and were by the Parliament ſeriouſly diſſwaded from it. *Hammond L'Eſtrange*'s Alliance of Divine Offices, *p.* 75. But the beſt is, this confident gueſſer is here miſtaken alſo, and our old Tranſlation hath outlived that Parliament. Not to mention that if we lay aſide this Verſion, and take a new correct one, never yet Printed, into our Liturgy, the objection remains as at firſt, and here may be as much difference betwixt the Pſalms in the Common-Prayer, of a new more correct Edition, and that in our Bibles, as is now. Nor was it ever propoſed, or ſo much as hinted in the Commiſſion to the Convocation, to have a new Tranſlation of the Bible. As to the Tranſlation uſed in the Liturgy, it is not made from the Verſion of the Septuagint, nor from the Vulgar Latin, as is evident to any one that will compare them. And King *James*'s Tranſlators of the Bible, declare of the *meaneſt of our* Engliſh *Tranſlations of the Bible, that they were the Word of God.* And tho in ſome places, it ſeems rather to agree with the Septuagint, yet it ſeems done chiefly in ſuch places, where we have great reaſon to believe, that the Septuagint is more correct, and more agreeable, to the Original *Hebrew*. So *Pſalm* 14. 5, 6, 7. are not in our preſent *Hebrew* Bibles, but yet are quoted thence by St. *Paul*, *Rom.* 3. 10, 11, 12, 13, *&c.* and *Pſal.* 51. 4. our Common-Prayer reads it—*and clear when thou art judged*; agreeable to St. *Paul*, *Rom.* 3. 4. but the Verſion uſed in our Bibles is different from both: *Clear when thou judgeſt.*

And if we would but take the pains to compare both Tranſlations of the *Pſalms*, with the common Verſion of the New Teſtament, it will be eaſie to find many places where

our old Tranſlation is more agreeable to the New Teſtament; of which take theſe few inſtances:

Mat. 1. 43. *He truſted in God, let him deliver him now if he will have him.*
Pſal. 22. 8. in the Liturgy. *He truſted in God, that he would deliver him, let him deliver him if he will have him.*
Pſal. 22. 8. in the Bible. *He truſted on the Lord that he would deliver him, let him deliver him, ſeeing he delighted in him.*

Rom. 10. 18. *Their ſound went into all the earth, and their words unto the ends of the world.*
Pſal. 19. 4. in the Liturgy. *Their ſound is gone out into all lands, and their words into the ends of the world.*
Pſal. 19. 4. in the Bible. *Their line is gone out through all the earth, and their words to the end of the world.*

Rom. 11. 10. *And bow down their back alway.*
Pſal. 69. 24. in the Liturgy. *And ever bow down their backs.*
Pſal. 69. 23. in the Bible. *And make their loyns continually to ſhake.*

1 Pet. 3. 11. *Let him eſchew evil.*
Pſal. 34. 14. in the Liturgy. *Eſchew evil.*
Pſal. 34. 14. in the Bible. *Depart from Evil.*

So that it was no doubt, the wiſdom of thoſe that compiled this Verſion in our Liturgy, to conſider the Authentick Tranſlation made by the Holy Ghoſt in the New Teſtament; and if we ſhould admit the ſame Verſion of the *Pſalms* into the Liturgy, which is in the Bible, theſe men of ſcruples might be at as great a loſs to reconcile the *Pſalms*, and the ſecond Leſſon, read preſently after them, as they now are to reconcile the two Verſions of the *Pſalms*, and at as great a loſs to reconcile both with the Singing *Pſalms*, which were certainly compoſed by as old, or older Verſion, than that in the Common-Prayer-Book.

As to that one place, *Pſal.* 105. 28. which hath been often urged by the Presbyterians, from the very days of Queen *Eliz.* and as often anſwered, ſo that I cannot but admire at the ignorance of the diligent *Will. Prynne* in this matter, who in his Pacifick Examination of the Common-Prayer, *p.* 6. where having propoſed this objection againſt the Tranſlation of *Pſalm* 105. 28. tells us, that it was occaſioned by the Printers omiſſion of one ſyllable, to wit, *Obedient* for *Diſobedient*, not the Tranſlators. But to paſs this by, *Hooker* and *Fuller*, in *Miſcel.* ſhew that the Tranſlation in the Liturgy beſt agreeth with the *Hebrew*, and their judgment is comfirm'd by the *Septuagint*, *Syriack*, *Arabick*, and *Ethiopick* Verſions. In the old *Latin* Verſions it was read both ways, as St. *Auſtin* obſerves, *Tom.* 8. *enarrat.* in *Pſal.* and yet it made no diſturbance in the Church, in that or the following ages. Not to mention that both Verſions are very good ſenſe, and not at all contradictory, in the Liturgy, *they were not obedient*, refers to the *Ægyptians*, mention'd *v.* 27. In the Bible, *they rebelled not*, refers to *Moſes* and *Aaron*, v. 26. and even ſo our old Verſion is to be preferr'd, it being more natural for a Verb to refer to the laſt verſe, than the laſt but one; but both are very good ſenſe, and as properly retain'd in our Church, as the different readings were by the *Jews* preſerved in their Bibles. And whoever ſhall give himſelf the trouble to compare the Verſions of the Bible, ſhall have far greater objections than this, *Deut.* 21 12. *She ſhall pare her nails*; in the Margent of our Bibles, *She ſhall let them grow*. *Gal.* 2. 3. in the *Greek*, Titus *was not circumciſed*. In many *Latin* copies, *Titus was circumciſed*. And again, *v.* 5. in the *Greek*, *To whom we have not yielded*, in the *Latin*, *To whom we have yielded*; and this latter was uſed by *Irenæus*, *l.* 3. *c.* 13. a *Greek* Father. By *Tertullian*, *l.* 5. in *Marcion. p.* 463: St. *Ambroſe in locum*, *&c.* and many of the Fathers, as St. *Hierom*, *Primaſius*, *Sedulius*, *Haymo*, &c. freely take notice of both readings.

I might inſtance alſo in 1 *Cor.* 15. 51. where ſome read, *We ſhall all ſleep*; of which St. *Hierom* hath a large diſcourſe. Alſo in *Mat.* 2. 6. compared with *Micah* 5. 2. and many other

other places; not to mention what those very Translators of the Bible, whose Version is contended for, declared, *That they in many places set diversity of senses in the Margin, for that to determine of such things as the Spirit of God hath left (in the judgment of Judicious) questionable, can be no less than presumption*: As St. *Austin* saith, *That variety of Translations is profitable for finding out the sense of the Scriptures, so diversity of sense in the Margin, where the Text is not so clear, must needs do good; yea, is necessary as we are perswaded.*

But if any Learned Person hath taken pains to make a more correct Version than either of these the *English* Church now useth, I hope he will not envy the Church the benefit of his labours, but will make it publick, as *Rob. Gell.* Printed an Essay towards the amendment of the *English* Translation of the Bible, *Lond.* 1659. But I can by no means think it proper to have it proposed to the Convocation, who upon some short examination of it, should Authorize it. When the Clergy are called to the Convocation, they are most of them remote from their Books, and in *London* want leisure to examine the many difficulties that will arise. St. *Hierom* made a more exact Translation of the *Psalms* than that the *Latin* Church before used; he made it publick, and proposed it to the care and study of Learned Men to examine it, and when an Universal Approbation had for some Ages given it Authority, it was at last received into the Church, instead of the other, but not till some hundreds of years after the time of St. *Hierom*. And when *Gregory the Great*, about the year 600, composed Hymns for the use of the Church, it was out of the old Version of the *Psalms*. Nor can it seem strange that the same Church should use two different Versions of the *Psalms*, for this was done in all the *Western* Churches, in the time of *Gregory the Great*, who in his Epistle Dedicatory, in the beginning of his Comments upon *Job*, saith, *Sedes Apostolica utraque utitur*; *the* Roman *Church useth both Editions*. *Leander*, in *Spain*, about the same age, wrote a comment upon both Versions; and Card. *Bona* tells us, that the old Version was in frequent use till the time of *Pius* V. is still used in the Church of the *Vatican*,

Vatican, and continued in their Breviaries. When only a Catechism was composed, not by a single person, but a whole Assembly of Divines, at *Westminster*, it was Printed and sent about, and publick intimation made to the Assembly in *Scotland*, that whoever had any objections, might put them in. And when a great many Learned Men were called together, by King *James* I. to correct and review the Translation of the Bible, they were no less than three years about it, as they themselves tell us in their Preface: So that I heartily desire that Reverend person would publish his new Version, and when time and an universal approbation hath given it authority, it may be received into the use of the Church, not in the Common-prayer-book only, but Bible also. And this hath been done by several who have made excellent compositures of the Singing Psalms, and far better than those we now use, and yet the prudence of our Church hath not yet thought fit to give any one of them the stamp and seal of authority; for this reason chiefly, because the Church hath been long used to these, she hath and can sing many of them by heart, which as it's the best reason for the continuance of the old Singing *Psalms*, so is much more a reason for the continuance of that Version in our Liturgy, which is also sung in our Cathedrals and Colleges, and is much better than the other. *Psalterio Hieronymi ex Hebraicis propagato Ecclesia Romana locum non concessit, quia veteri certis constricto numeris modulando assuetæ Christianorum aures, universeq; adeo Ecclesiæ alterius novitatem ferre nunquam potuerunt.* Huetius de interpret. p. 109. Not to mention that in the year 1660, there was far greater reason to take the new Translation, which only had been in use for 12 years together, into the Liturgy, than to do it now; the old Edition hath been in constant use for thirty years together, and yet that wise Convocation refused to do it then.

The Translation of the Bible, made in the time of King *James* I. was upon the importunate complaints of the Puritans, that they could not subscribe to the Common Prayer-Book, since it maintain'd the Bible as it was there Translated, which was, as they said, a most corrupted Translation;

on; and yet they were some of the first that quarrelled at it, as soon as it was made, and few or none conform'd upon that account; and the Papists presently clamour'd against us for altering our Translation so oft. And the very Translators, after they had examin'd all the old, and made a new Translation, declared, That there was no need of a new Translation, nor of a bad one, to make a good one, but only to make a good one better.

Next let us consider the project of leaving out the *Athanasian* Creed, occasioned by 4 *four questions proposed against it, whereof the last is from the Council of* Ephesus, *against all additions being made to the Creed, and so strikes at the whole Creed, as well as the condemning Sentences.* Letter from the Country, *p.* 14, 15. *Must we always pronounce all damn'd, that do not believe every tittle of* Athanasius's *Creed,* Letter to the Convocation, *p.* 15. And both these give ample incouragement to that Heretical and virulent Book, which at that very time was publish'd against that Creed, and no less against the Trinity it self; the Book sold openly, many of them were given about, and magnified by the party, without any controul of that sort of men of Latitudinarian principles, till at length it received a just censure from the honest Clergy of the lower House of Convocation; tho at that very time, to the admiration and scandal of all sober men, that very censure was there also by great and leading men opposed. It's objected by the Author of the Letter from the Country, *p.* 14. he *finds a great dispute between the* Greek *and* Latin *Church, about the procession of the Holy Ghost from the Son, now the first question is, whither of these two Churches be in the right?* Now the profession of the Holy Ghost from the Son is in the *Nice* Creed also, received in our Liturgy, and confirm'd by the 39 Articles of our Religion, and Art. 5. expresly declares, *that the Holy Ghost proceedeth from the Father and the Son,* and so here is an Article of Faith call'd into question. Not to mention the exact Harmony and Union of all the Protestant Churches of the World in this point. I except only *Arrians, Socinians,* and such other Hereticks who ought not to

to be call'd Protestants. And therefore the leaving out of the *Athanasian* Creed upon such a reason must needs give great offence to all the Protestant Churches in the World. More particularly the *Athanasian* Creed is at this day approved of and Authoriz'd, by the Confession of the Reformed Churches of *France*, first Published *A. D.* 1561. *We receive the three Creeds, Apostles*, Nicene *and* Athanasian *Creed, because they are agreeable to the word of God.* By the Belgick Confession of the Synod of *Dort.* Art. 9. *we willingly receive the three Creeds, the Apostles*, Nicene, *and* Athanasian *Creeds.* By the Confession of the Churches of *Saxony*, Art. 1. *we have always constantly embraced the three Creeds, and their natural sense, and by Gods help we will always imbrace them.* By the Confession of *Wirtenberg*, Art 1. *we believe one God and three Persons, as they are explained in the three Creeds, the Apostles*, Nicene *and* Athanasius's. By the Confession of the *Palatine* Churches, Art. 1. *we believe all things contained in the Holy Scriptures, as they are explain'd in the Apostles Creed*, Nicene *and* Athanasius's. By the Confession of the *Bohemian* Churches, Art. 3. *particularly we receive the* Nicene *and* Athanasian *Creeds.* By the Confession of the Churches of *Poland* and *Lithuania*, who *A. D.* 1645. expresly received the *Nicene* and *Athanasian* Creeds. The *Russian* Churches receive and use these three Creeds, *after the Psalms for the day, the Priest readeth the Ten Commandments, and* Athanasius's *Creed out of the Service Book.* Pagitt Christianogr. p. 81. The very Directory drawn up by the Presbyterians at the *Savoy A. D.* 1661. p. 26. orders the *Athanasian* Creed to be read in the Church, and lastly when some *Arrians* would have had *Beza* left it out at *Geneva*, he returned this answer. Epist. 56. *certe in tuam gratiam non mutabitur in Ecclesia Symbolum Athanasij, nec Nicenum cum nemo adhuc inventus est qui se opponeret quem Deus horrendo judicio non perdiderit.* i. e. *certainly for your sake the Church will not change the* Athanasian *Creed or the* Nicene, *since no one ever yet opposed them, whom God did not destroy.*

Now let all the World consider what a strange way here is proposed for the Union of all Protestant Churches to the Church of *England, viz.* by laying aside, or leaving indifferent the use of this Creed, which all the Protestant Churches in the World, even those of *Geneva, Holland*, and *English Presbyterians*, do in their very Confessions of Faith and Devotions so heartily retain and magnifie.

Proceed we next to Baptiſm, and againſt this Office two things are objected, 1. The uſe of the Croſs, 2. Godfathers.

1. Againſt the Croſs, it's propoſed by the Letter from the Country, p. 8. *to leave the caſe wholly indifferent, to uſe or not uſe the Croſs.* p. 9 *If the Miniſter ſcruples the uſe of it, let another perform that Service; if any of the Layety let the Miniſter baptize without it.* And the Letter to the Convocation, p. 9. *the Croſs in Baptiſm is become not only uſeleſs, but alſo miſchievous,—occaſions diſſentions and ſchiſms, is an enſign of War to make us fight againſt each other, a Croſs of torment whereon to crucifie the Lord of Life in his body the Church and rent its bowels aſunder by thoſe lamentable diviſions which it cauſeth amongſt us,— the Church of* England *cannot be guiltleſs if ſhe do not ſomething herein, &c.* It's a ſad thing that the Croſs of Chriſt ſhould produce all this difference amongſt Chriſtians. Well then, let us take away the uſe of the Croſs in Baptiſm, and ſee whether there is likely to be a greater Union amongſt the Chriſtians. Ask all Churches of the World from Chriſts time to the beginning of the Reformation, and they generally all of them uſed the Croſs in Baptiſm for 1500 years, and its ſtrange that all the Chriſtian Churches, for ſo many years ſhould be guilty of ſo dangerous an evil, as the ſign of the Croſs in Baptiſm, nor do I know of any one Church in the World that condemned, or ſo much as ſhewed their diſlike of it for 1500 years. And for the preſent age, it's ſtill retain'd in all the Churches of the *Roman* Communion, in all the *Greek* Churches, (*Rycant.* p. 168.) in the Churches of the *Jacobites*, (*Brerewood* Enq. p. 153.) in the Churches of *Ægypt.* *Pagit's* Chriſtianogr. p. 104. in the *Abiſſine*, or *Æthiopian* Churches, *Ludolfs Hiſt. Æthiop. l.* 3. *c.* 6. in the Churches of the *Muſcovites* (*Joh. Faber. de relig. Muſcov.*) in the Proteſtant Churches, of the *Ausburg* confeſſion, the Sign of the Croſs is generally uſed in Baptiſm; and for the other Reformed Churches, not one hath declared themſelves offended with us for uſing it, but ſeveral eminent amongſt them have declared for it. *Bucer* declared it an ancient and innocent Rite, and that it might be decently and profitably uſed. The Learned *Caſaubon*, in his anſwer to *Baronius*, *Exerc.* 13. *Sect.* 33. commends our holy and prudent Biſhops, who have retain'd this uſe of the Croſs amongſt us. *Peter Martyr* declared it lawful to profeſs our ſelves Chriſtians by the Sign of the Croſs. *Beza* himſelf ſpeaks favourably of it, in his book *adverſus Baldvinum.* And *Goulartius* of *Geneva*,

Geneva, declares it to be a ceremony indifferent. Apology for Protestants by a *French* Divine, p. 87. *Touching the Sign of the Cross, which the Church of* England *retains, to understand it as they do, as a visible mark that the Infant Baptiz'd is enroll'd as Christs Souldier, should not be ashamed to confess the Faith of Christ Crucified, and fight under his Banner—I see no ground at all of exception against this Ceremony.*

And *William Durel*, in his Sermon on 1 *Cor.* 11. 16. had amongst other things, given the Reformed of *France* an account of our using the Sign of the Cross; he by several Letters from *De L'Angle Bochart*, *Daille*, and other eminent Divines of the *French* Church, received its due praise and approbation. And now Gods Providence hath settled so many thousands of them amongst us, they readily and willingly make use of it, and approve it.

Secondly, For Godfathers: I find them not only required in all the *Eastern* and *Western* Churches, but more particularly, *Zuinglus* in his Book *de Bapt.* is much for the use of them, and saith, that the clamours raised against them, were only by the *Anabaptists*.

Calvin, in the form of Baptism, composed for *Geneva*, and which is still used there, requires Godfathers at Baptism, and they promise for the Childs Christian Education, as in the Church of *England*. And in an Epistle to *Farell*, he hath these words, *We require of the Godfathers, that they promise to see the Children when grown up, instructed in the Faith they are Baptized in. If there be no Godfathers, it's certain the Baptism is prophaned.*

Beza, in his Epistles, frequently declares for the use and necessity of them, and particularly in *Ep.* 24. reckons them *among the Constitutions of the Church that bind the Conscience.* And *Epist.* 8. p. 75. to the Bishop of *London*, *That Infants be Baptized in the publick Congregation, with a set form of Prayer, that there be Godfathers to engage for their Christian Education*, &c. *these are plain and honest Rites, such as give no occasion to Superstition, and who is there that dare condemn them?*

In the Laws of the Church of *Geneva*, Sect. 38. *The name of the Infant and Godfather must be Registred by the Minister.* (This was heretofore enjoined by the Archbishop of *Canterbury*, in his Diocess; and I have seen some Registers in that Diocess, whereby it appears that injunction was observed for some time,) *Sect.* 39. *None are to be Godfathers but the faithful, and those of our Confession*, Sect. 40. *they that are suspended from the Lords Supper must not be Godfathers.*

In the Diſcipline of the Reformed Churches of *France, chap.* 11. *Sect.* 7. *Tho we have no expreſs commandment of the Lord for Godfathers and Godmothers in Baptiſm, yet becauſe the cuſtom is ancient, and introduced for a good end, thoſe that will not follow ſo good an example, but preſent their Infants themſelves, ſhould be earneſtly exhorted not to be contentious, but to behave themſelves according to this ancient cuſtom, which is good and profitable.* Sect. 12*th.* The *Miniſter ſhall diligently admoniſh the Godfathers and Godmothers, to conſider the promiſes they have made at the celebration of Baptiſm,* &c. *and to this agreeth the Synod of St.* Foy, *A.D.* 1578. *at* Samues 1596. *at* Montpellier 1598. *which laſt ſaith that Godfathers are obliged not only to inſtruct the Children in Piety, but alſo in caſe of neceſſity to provide for their maintenance. Sect.* 18*th, the names of the Godfathers and Godmothers of the Infant ſhall be regiſtred.* Which laſt thing of Regiſtring them as it's generally practis'd by the reformed Churches abroad, ſo is very agreeable to the practice of the Primitive Church, and particularly taken notice of by *Pſeudo Dionyſius* the *Areopagite.* To all which I beg leave to add the obſervation of Monſieur *Larroque* an eminent Miniſter of the *French* reformed Church in his Book entituled, *Conformite de la Diſcipline Eccleſiaſtique des Proteſtants de France avec celle des anciens Chretiens. A. D.* 1678 and p. 208. he thus writes. *L'uſage des parriens,* &c. i.e. *the uſe of Godfathers and Godmothers to preſent Children in Baptiſm is very ancient,* Tertullian *makes mention of them in his book of Baptiſm.* chap. 18. *St.* Auſtin *in his* 23*d Epiſtle, the pretended Denies the Areopagite who tells us that they are of Apoſtolick Inſtitution.* Gregory *the* 1*ſt. in his book of the Sacraments.* Cæſarius *of* Arles, *in his* 12*th Homily; the Sixth Canon of the Council of* Mets. *A.D.* 888. and indeed the ſubject of that whole Book is to juſtify their Diſcipline from the antiquity of it, and agreement with the primitive Church. I therfore mention this becauſe Arguments of this nature are ſo very much ſlighted by our own Diſſenters. This author in the Title page of his book prefixeth this ſentence from the Laws of *Theodoſius, Statuimus obſervari quod priſca Apoſtolica Diſciplina & Canones veteres eloquuntur* i. e. *we command that thoſe things be obſerved which the Apoſtolick Church and old Canons declare for and appoint.* Which I think is more fully explain'd by St. *Auſtin,* Epiſt. 118. *ad Caſulan. In iis rebus de quibus nihil ſtatuit ſcriptura, mos populi Dei, & inſti-*

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tuta majorum pro lege Dei tenenda sunt; i. e. *in such things as the Scripture hath not determined, the custom of the Christian Church, and the constitutions of our Ancestors should be observed as the Law of God.* To return. Godfathers are also used in the *Dutch, Bohemian,* and all the *Lutheran* Churches; the professors of *Leyden* in their *Synopsis pur. Theol.* p. 616. declare that *though there is not an absolute necessity of witnesses in Baptism yet the very nature of the thing, and the custom of all the Primitive Church shew it to be profitable, and is probably deduced from the practise of the* Jews, *Is.* 8. 2. Upon which place *Junius* in his Comment is very express, *hinc ritus noster adhibendi testes in Baptismo,* i. e. *hence came our custom of using Godfathers in Baptism.* For the use of Godfathers in the Church of the *Muscovites,* see *Joh. Faber de relig. Muscov.* For the use of them in the *Ethiopian* Churches, see *Ludolfus.* And now let even our adversaries be judges whether the laying aside the use of Godfathers, or which amounts to the same thing, leaving it as a matter indifferent to the Parents discretion and choice whether he will have any or not, be not a very unlikely method for us to make use of in this Kingdom in order to procure the peace and union of all the Reformed Churches, who no doubt would be highly displeas'd and offended with us should we do it.

Kneeling at the Sacrament hath been often objected against by the Dissenters, and the Letter to the Convocation, p. 12. *would have us be so indulgent as to give them the Sacrament in their own way, and not debar them of it for the sake of a posture, to do otherwise will be a Sin.* The other Letter, p. 8. *would have it wholly indifferent to kneel, stand, or sit in the Lords Supper.* p. 9. The *Person that scruples kneeling may have it delivered him in another posture in his Pew,* &c. And yet if all this was done we should not satisfy the Presbyterians who declared at the *Savoy,* p. 61. That *Kneeling at the Lords Table is disorderly.* And in the Directory. p. 34. *The Communion Table is order'd to be so placed that the Communicants may orderly sit about it.* Now let us go to the Foreign Protestant Churches and advise with them in this matter, let us go into *Denmark, Norway, Sweden, Germany,* and advise with them and all others strictly called Protestants, and they all receive the Sacrament Kneeling. The con-

confeſſion of the Faith of the *Bohemian* Churches. *Art.* 13. *Let the miniſters diſtribute the Sacrament to the Communicants upon their Knees.* And as to their practice, it is to be ſeen in *Comenius ratio Diſciplinæ*, &c. Let *Hoſpinian* ſpeak for *Zurick* and the *Swiſſe*: *Hiſt Sacr* 1 5. c. 8. *The Sacrament ought to be received devoutly with bending Knees.* At *Geneva*, and in the *French* Churches, they refuſe to adminiſter the Sacrament to any one that ſits, and now they are ſo many of them in *England*, they all receive kneeling, which is agreeable to the Apology for the Reformed Churches written by Monſſeur *Dallee*, chap. 12. p. 56. *Thanks be to God we are not ſo ill taught as to ſcruple the receiving the Sacrament on our Knees: Our Brethren of* England *never receive it otherwiſe, and when we communicate with them we readily conform to their order.* Alſo Apology for Proteſtants written by a *French* Proteſtant. *p.* 88. *We muſt undoubtedly conclude it of great neceſſity, that the Communion ſhould be received Kneeling, as in the Church of* England, *and in* Germany.—*And our Reformers have ſtill been of this opinion, and he quotes* Beza, Calvin, Bucer, *and* Peter Martyr *for it.* And the *Genevians* in their Annotations upon the Harmony of Confeſſions are well contented that every Church ſhould uſe their Liberty in theſe points following, *viz.* Kneeling at the Communion, Organs, and Ember-days, *&c.* See *Bancrofts* Survey. *p.* 358. 359.

The firſt Perſon that introduced ſitting at the Sacrament in *England* was *John a Laſco* an *Arrian*, and he was the chief Perſon that diſturb'd the Churches of *Poland* with this ſlovenly, not to ſay Impious opinion, as appears from *Wengerſicus*'s Hiſtory of the *Sclavonick* Churches, *p.* 129. till at laſt in a great Synod at *Petricoviani*, A.D. 1578. It was agreed, That *becauſe ſitting at the Lord's Table is a Rite different from all the Reformed Churches in* Europe, *and they amongſt us were the firſt Authors of it, who raſhly changing every thing in the Church fell away from us to* Arrianiſm, *therefore let us leave this cuſtom to them, who irreverently treat Chriſt and his Myſteries, I ſay let us leave this cuſtom as neither agreeing to Decency nor Religion, and to many honeſt Perſons extreamly Scandalous.* And again in another Synod at *Wlodiſlavia*, Anno Dom. 1583. *Sitting at the Lord's Table is forbidden in all the Churches of* Poland, Lithuania, *&c. As not being uſed by thoſe of the Reform-*

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ed Religion, and being peculiar to the Arrians. And that we have reaſon to have the ſame fear in *England*, appears from the many *Arrians* and *Socinians* amongſt us, and more fully by the open Declarations of the *Scotch* Presbyterians againſt Kneeling at the Sacrament, *They would not at the Communion ſignify their inferiority to Chriſt, nor abaſe themſelves, but think themſelves equals.* Aſſembly at *Perth*, p. 38.

It's true, that the cuſtom of Kneeling hath been abuſed, in the *Church of Rome*, to an Idolatrous Adoration of the Sacrament, and ſo hath ſitting and ſtanding alſo. The Prieſt that ſaith Maſs, receiveth the Sacrament ſtanding, and yet adores it. At *Rome* the Popes Deacon receives ſtanding, and the Pope himſelf receives it ſitting. *Card. Bona de rebus Liturg.* p. 490. And *Eſpencæus de Adorat. Euch.* l. 2. c. 16. declares that *the Sacrament may be adored, ſitting, ſtanding, lying or kneeling.* The care that was taken in the Churches of *Poland*, was, that there ſhould be an Authentick Declaration, that no adoration of the Elements was intended by thoſe that received kneeling, *Harm. confeſſ.* p. 237. So the Church of *England*, took care in the ſecond Edition of the Liturgy, in the Reign of *Edward* the Sixth, to inſert a Rubrick, declaring, That no Adoration of the Elements, or Sacrament, was intended by kneeling, and though when the Doctrine of our Church againſt Tranſubſtantiation and Adoration was ſufficiently known, it was left out in the Reigns of Queen *Elizabeth*, King *James* the Firſt, and King *Charles* the Firſt, yet upon the particular Requeſt of the Presbyterians at the *Savoy*, p. 94. it was again inſerted, with a deſign to give them ſatisfaction, and yet they are after all, as forward to object adoration to us, as if there had been no ſuch Declaration made.

From all which it's evident, that ſitting is a poſture very offenſive and ſcandalous to many other Proteſtant Churches, as well as ours; that kneeling is moſt generally uſed, and therefore leaving all poſtures indifferent, as is now propoſed, by ſome of our own Divines, and was formerly deſired by the Presbyterians

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at the *Savoy*, *p.* 56. is a likely way to increase the Disciples of *T. F.* and the opposers of the *Athanasian* Creed, but is never likely to work an union amongst the Protestant Churches. Letter relating to the Convocation, *p.* 12. *This must be undeniably allowed, that antiquity never used Kneeling at the Sacrament, it having been the constant practise of all the Churches in the World to communicate standing.* If you ask how this appears, they have nothing to say but that the Primitive Christians, in memory of Christs Resurrection, for some Ages after it, stood at their Prayers on *Sunday*, and betwixt *Easter* and *Pentecost*; by which they suppose that the Sacrament was received in the same posture as they said their Prayers: Their Prayers at other times, were upon their Knees, as indeed this very Order supposeth, *Tertull. ad Scap. Quando non geniculationibus nostris siccitates depulsæ?* i. e. When *did not our solemn Prayers, upon our Knees, bring down Rain?* Origen. in Num. c. 4. Hom. 5. *Nam quod flectimus orantes*, &c. where he relates the custom of the Church to pray Kneeling. And in his Book *de Orat. p.* 157. he saith that *they generally kneel'd at Prayers, except in case of Sickness.* Now the Primitive Christians received the Sacrament on other days than *Sunday*, or that space betwixt *Easter* and *Pentecost*, and that they received it daily, is evident from St. *Cyprian*, *Tertullian*, St. *Austin*, St. *Hierom*, and many other Fathers; and by consequence, if they received the Sacrament in a posture of Prayer, they received it *Kneeling*.

And that there might be a through Reformation, and no part of the Liturgy left entire, some have had the confidence to except against the Collects themselves, as too short, and not so pertinent: I shall only remind such, of what the Devout and Judicious Dr. *Sanderson* said of them, *viz. That the Collects were the most passionate, proper, and most elegant expressions that any language ever afforded*; *and that there was in them such Piety, and that so interwoven with Instructions, that they taught us to know the Power, the Wisdom, the Majesty and Mercy of God, and much of our duty both to him and our Neighbour.* And if some late Collects are intended as a Specimen, by which the old are to be mended, I believe few will rejoice in the change.

Excommu-

Excommunication for contempt is complain'd of in both the Letters to the Convocation *as a matter highly ſcandalous, and that we thruſt out of the Church the beſt of our People for ſome penny or two penny Cauſe in our Eccleſiaſtical Courts.* Now this Objection is propoſed more peeviſhly than ever it was done by the Diſſenters. After *T. C.* in his Admonition, *p.* 175. the Puritans Petition to Kings *James* I. *A. D.* 1603. *That Men be Excommunicated for Triſles, and Twelve-penny Matters.* So that from their Objection of Twelve-penny Matters; this Author hath ſtretch'd it to Peny and Two-peny Matters. But let us apply our Selves to the Proteſtant Divines of the Foreign Churches, and ſee what they ſay to it. The Dutch Divines in *Synopſ. Pur. Theol. p.* 710. ſay, *That the Penalty of Excommunication is chiefly incurr'd for neglecting and deſpiſing the Cenſures and publick Admonitions of the Church.* In the Eccleſiaſtical Laws of *Geneva* p. 44, 45. *They that do not obey the Orders of the Church after due Admonition, are order'd to be Excommunicated.* If we look into *Scotland*, and ſee *Conſtit. Eccleſ. Scot. cap. de Offenſis. A ſmall Offence or Calumny may juſtly deſerve Excommunication, if the Offender be ſtubborn and contumacious.* 1 Book of Diſcipl. 9. Head. *All Families muſt appear once a Year before the Preſbyter to be examined; and if Children or Servants be ſuffered to continue in wilful Ignorance they muſt be Excommunicated,* &c. *And how ſevere their Excommunication is, appears from the 7th Head. No Perſon may have any converſe with him that is Excommunicated, not Eat nor Drink with him, nor Buy nor Sell with him, nor Salute nor Speak to him; his Children born after the Sentence, may not be admitted to Baptiſm,* &c. And I muſt ſay the contempt is the greater, when the occaſion of it is ſo ſmall. Lay aſide ſevere Penalties for Contempt, and Eccleſiaſtical Juriſdiction is loſt; and to what purpoſe ſhould any Court have a Power to determine, if there be no power given it to force the Execution of it? If we look upon Foreign Churches, we ſhall find that they are more ſtrict in having their Canons and Conſtitutions obſerv'd, than we are in *England.* I will not mention the Severities of the Scotch-

Kirk, and *New-Englands* Diſcipline, as not being reaſonable, nor ſuited to the Nature of the Thing; but in ſo plain a Caſe, let *Calvin* and *Beza*, the two great Apoſtles of *Geneva* ſpeak for all. *Calvins Inſtit. l.* 4. *c.* 5. *ſect.* 10. *Let no one that deſpiſeth the Authority of the Church go unpuniſhed, much leſs let any Body be permitted to break the Unity of the Church; Chriſt looks upon ſuch as Deſerters and Runnagado's; a ſeparation from a Church of God, is a renouncing of Chriſt; nor can there be any greater Crime.* Again in his Comment on 1 *Cor.* 14. *Its eaſy to prove that Eccleſiaſtical Canons ought not to be accounted for Humane Traditions, ſince they are founded in the Word of God, and have a manifeſt approbation from the Mouth of Chriſt.* Beza in Epiſt. 1. *Shall we ſay that Men ought to have Liberty of Conſcience? In no wiſe, as this Liberty is underſtood, that every one ſhould Worſhip God as he pleaſeth, for this is a meer Diabolical Opinion and let every one periſh that will; its a Diabolical Liberty which hath filled* Poland *and* Tranſylvania *with ſo many Hereſies.* And again, the ſame *Beza* in his Epiſtle 22. to ſome Diſſenters in *England*. *Things in their own Nature indifferent change their Nature when they are commanded, or forbidden by any lawful Authority* —— *Laws about Things indifferent bind the Conſcience, ſo that no one can wilfully break them without Sin.* To him agree the Dutch Divines in *Synopſ. Pur. Theol.* p. 453. *No Body can wilfully diſobey the Eccleſiaſtical Conſtitutions about indifferent Things without Sin.* But becauſe this is a Matter ſo very evident, I ſhall only add that in the Directory made by the Aſſembly of Divines at *Weſtminſter*, p. 9. its expreſly declared, *That no Perſons ſhould abſent themſelves from the Publick Ordinances upon preſence of Private Meetings.* And the Words of Mr. *Baxter* in his Reaſons of the Chriſtian Religion, p. 485. *No Chriſtian muſt pretend Holineſs againſt Unity and Peace* —— *And every tender Conſcience ſhould be as tender of Church-Diviſions and Real Schiſm, as of Drunkenneſs, Whoredom, or ſuch other enormous Sins.*

We come next to conſider the great Point of Orders, and

and which seems to have been principally aimed at, *viz.* The allowing of Presbyterian Orders as valid, the Author of the Letter from the Country, p. 10, 11. *proposeth three Expedients, The first is Bishop* Bramhall's; *The second is Hypothetical*; *The third is that of the Bill of Union.* To the first, I answer that Bishop *Bramhall* did never allow of Presbyterian Ordination, but did actually, and with all the Rites and Methods of our Church, re-ordain such as had been only ordained by Presbyters, as is evident from that very Place in the Life of Bishop *Bramhall*, from whence this Author quotes a Passage, and what he did for Peace Sake was only this; That in some of their Certificates of their being ordained by him, he declared That *this New Ordination did not destroy their former Orders, if they had any*, &c. And its abundantly evident, that that Bishop did re-ordain many of them. To the last of these three ways I return no Answer, because he himself doth not tell us what it was that was proposed in the Bill of Union. The second was the principal Method insisted on, and that is Hypothetical Re-ordination, in which the Office of Ordination was to be omitted, and the Person kneeling before a Bishop, the Bishop was to say, *If thou art not already Ordained, I Ordain thee*; or else in these Words, *I pray God that thou be ordained*, &c. And this is justified by the Instance of *Hypothetical Baptism.* To all which I reply,

1. That the Presbyterians (the Persons we are to satisfy) have already declared against Hypothetical Ordination; so the Presbyterians at the *Savoy*, in their Petition for Peace, p. 2. *We earnestly beseech you that Re-ordination whether Absolute or Hypothetical, be not made necessary for the future Exercise of our Ministry*: now to grant them what they have already declared against, is no probable way to the Union pretented.

2. Hypothetical Baptism is of Two sorts, 1st. When 'tis not known that the Child hath had any pretended Baptism with Water in the name of the Trinity, and then the case is not the same as this: Of such hypothetical Rebaptization

the 5th Council of *Carthage*, c. 3. is to be understood, where they commend the Words of *Leo*, *Iteratum dici non potest quod nescitur esse factum*, i. e. *That cannot be said to be repeated, which was never known to be done.* The 2d is, when all that hath been done is exactly known, but the authoriry of the Persons Baptizing or Authenticalness of what is done, is called in question; and in this case the Presbyterians do not allow of Hypothetical Baptism; witness the *Synops. pur. Theol.* p. 617, *Neque Baptismus conditionalis probandus est, qui a Pontificiis observari solet*, i. e. *neither do we approve of Hypothetical Baptism which is used by the Papists*; for they to gain respect to their own Church, endeavour to perswade such other Christians as are admitted into their Church, to be hypothetically Rebaptized; of which we have one famous instance in the Church of the Abyssines, reported by *Ludolfus in Hist. Æthiop.* l. 3. c. 6. *Patres Societatis Habessinos omnes promiscue rebaptizaverunt, sub conditione tamen, si videlicet prior Baptismus non rite fuisset peractus, quæres magnam illis invidiam conflavit*; i. e. *The Jesuites rebaptized all the Habessines, with this condition, namely, if their former Baptism was not rightly performed, which thing occasioned great troubles against them:* Which troubles he reports, *cap.* 13. *The Habessines hated them for nothing more than their repeating of their Baptism, as if before that they had been Heathens and Publicans.* And is it not evident that Hypothetical Re-ordination will produce the same troubles here, when by this very Act our Church plainly supposeth that they were not ordained before?

But to make all this matter plain, I will first set down the opinion of the *English* Presbyterians; then the opinion of the Foreign Reformed Churches.

1. For our English Presbyterians. *T. C.* the Ringleader of that Party having been ordained by a Bishop, is said to have renounced his orders, and taken new orders from Presbyters in *Scotland.* The Presbyterians reordained Mr. *John Cuningham*, formerly ordained Priest by the Bishop of *Galloway. Ravil. rediv.* p. 29. A whole Synod of the Puritans at *Coventry*, *A. D.* 1588, *June* 10, condemned *Ordination by Bishops as unlawful*; *and farther declared the very calling of Bishops*

ſhops unlawful. Bancroft's *Engl. Scotizing.* p. 85. *T. C.* in his Admonition, *p.* 127, deſires *the Biſhops to be laid aſide from ordaining Miniſters, and to bring in the true Election by the Congregation.* And in his Prayer before his Sermon at *Banbury*, printed in the Life of Archbiſhop *Whitgift*, p. 47. *O Lord give us grace and power all as one Man, to ſet our ſelves againſt the Biſhops:* Apologetical Narrative. *Its a ſin to take Epiſcopal Orders, or to own the Authority of Biſhops.* And to mention no more; in the Solemn League and Covenant, the Presbyterians of both Nations ſwore *to the Extirpation of Prelacy, i. e.* the government of the Church by Biſhops. And accordingly in *Scotland*, the Presbyterians have generally perſecuted all thoſe that had Epiſcopal Ordination.

2. For the Foreign Reformed Churches, obſerve, 1*ſt*, That the Churches of *Denmark* and *Norway*, are governed by Two Archbiſhops, and Fourteen Biſhops. The Churches of *Swedeland* are governed by One Archbiſhop and Six Biſhops; the Churches of *Hungary* and *Tranſylvania* are governed by Biſhops, the Reformed Churches of *Bohemia* have a ſucceſſion of Biſhops as we in *England.*

Paſs we next to the Reformed Churches of *Germany*, which are in effect governed by Biſhops, whom they call Superintendants. Their Office is deſcribed in the Harmony of Confeſs. *p.* 227. *to viſit Parochial Miniſters, to preſide in Synods, to examine and ordain Perſons fit for the Miniſtry*, &c. To which agreeth *Carpzovius Juriſp. Eccl. l.* 1. *Comenius in Annot. ad rat. diſc. fratr. Bohem.* where he obſerves that St. *Hierom* calls a Biſhop Superintendant; in *Armenia* the Biſhop is called *Martabet*, which ſignifieth Superintendant, ſaith *Rycaut* Hiſt. of Arm. Churches, *p.* 392. And *Zanchy* ſaith, that *the Proteſtants have Biſhops and Archbiſhops, but that inſtead of good Greek Names, they call them by bad Latine ones Superintendants, and general Superintendants.* And when in the Book of Policy (*A. D.* 1581.) for the Kingdom of *Scotland*, the Office of Superintendants is deſcribed; it is in theſe Words.

Imprimis,

Imprimis, *The Superintendant of* Orkney, *his Dioceſs ſhall be the Iſles of* Orkney, *&c.*
The Superintendant of Roſſe, *his Dioceſs ſhall be* Roſſe, *&c.*
The Superintendant of Edenbrough, *his Dioceſs ſhall be*, &c.
The Superintendant of Glaſcow, *his Dioceſs*, &c.
In all Ten Superintendants for that Kingdom.

Then follows the Function and Power of the Superintendant, ——*He ſhall plant and erect Churches, order and appoint Miniſters, Viſit*, &c. See the Proceedings at *Perth*, *p.* 14, 15. And in all ſuch Churches, where they have Superintendants, there is no Ordination allowed but by them.

An Account of the Perſecuted in *Scotland*, *p.* 58. *There is not a falſer Propoſition in the World, than that the Inclinations of the generality of the People in* Scotland *are againſt Epiſcopacy,* ——*and let us have a Poll for it when they will, and you ſhall quickly ſee the Demonſtration.* ——*Of the Vulgus, the Commonalty not a Third Man throughout the whole Kingdom is a Presbyterian.* ——*And of Perſons of better Quality and Education, not a Thirteenth.* ——*In all the Country on the North of* Tay, *there never was above Three or Four Meeting-Houſes, and theſe too very little frequented. At* Perth, *where a Presbyterian Miniſter hath got the Church, not One in Ten go to hear him, not one of the Magiſtrates. The like at* Cowpar *in* Fife, *at St.* Andrews, Sterling, Burnt-Iſland, *&c. Even in* Edenbrough, *the Presbyterian Miniſters are not ſo much frequented as the Regular Clergy;* ——*Whatever Friends the Presbyterians there had a Year or Two agoe, they are this day diminiſhed by a Third; the People have enough of their Cant, and are weary of their Sermons.*

2. Thoſe Reformed Churches that are not governed by Biſhops, earneſtly deſire them. To this purpoſe, the *Scottiſh Forbs* in his *Irenicum*, Printed *A. D.* 1629, *p.* 202, hath theſe Words. *Such was the condition of Proteſtants in many Foreign Parts, that being forced by utmoſt neceſſity, they allowed Presbyters to ordain; they heartily wiſh'd that they might be ordained by*

by Bishops, but when they could not obtain that of the Bishops without wicked conditions, &c. nor could the prohibition of Popish Bishops hinder their Ordination from being valid, since in those Countries the Presbyters and Pastors had the chief power over the Christian i. e. *Reformed Churches.* This they did, not out of any contempt of the antient Canons, but out of absolute necessity, as appears from the Apology of the Protestants for the Confession at *Ausburg*, *Art.* 14. *We have often testified that we earnestly desire to retain the ancient Ecclesiastical Politie, and degrees in the Church, but the Bishops*, (i. e. Popish,) *compel our Priests to renounce their Doctrine*, &c. *Wherefore in some Places this Politie is destroyed, which we heartily desired to keep, ——this we declare before God and the World, that it should not be imputed to us, that we have no Bishops.* When at the Synod of *Dort*, an English Bishop had set forth the usefulness of being governed by Bishops, for repressing Heresy and Schism, &c. the President of the Synod made answer, *Nos non sumus adeo felices*, i. e. *We are not so happy.*

Peter Moulin in his Preface to his Fathers Answer to *Perron*, tells us, *that the want of Bishops in the* French *Church was the necessity of their condition, that they desire the same Government we have in* England, *if they might be so happy.* ——*When they moved Cardinal* Richlieu *to allow them Bishops, he flatly denied it them*; ——*They could never get of the Civil Power a toleration of Bishops*, ——*their Politick Statesmen would never give way to it*; ——*nothing hath been more eagerly opposed by the Pope and his Creatures, than that the Protestants should have Bishops.* The Apology for Protestants, written by a *French* Divine, *p.* 60. *This may suffice to satisfy the Scruples of those that take offence at Episcopal Government, we have cleared the Point of Episcopacy*, —— p. 62. *The Ordination of Priests ought to be without all dispute the Bishops work*, p. 63. *The Superiority of Bishops to Pastors has continued from the very time of the Apostles or their Disciples, as is already made appear.* And therefore in *England* the Papists have always laboured the Destruction of our Bishops as zealously and heartily as the Presbyterians themselves.

That

That virulent Papist *Sanders*, in his Book *de Schism. Angl.* p. 167, confesseth, *that nothing would more gratify the Church of* Rome, *than the pulling down of Bishops, Deans and Prebendaries in* England. And *Parsons* in his Book of the Reformation of *England* (see Moral Pract. of the Jes. *p.* 313,) proposeth this as the necessary Method to bring *England* to the Romish Religion. And Cardinal *Barbarini* was so sensible of this, that he said, *he could be contented that there were none of their Priests in* England, *so there were no Bishops.* Dr. *Stillingfleet* Pref. to the Unreason. of Separation, *p.* 9. The Papists *returned their Thanks to the Rump Parliament for having delivered them from the Tyranny of the Bishops.* (Christian Moderator, *p.* 32.) And that the *Papists had a chief Hand in pulling down our Bishops in* England, is confessed by *Albius* in his *Exegesis*, p. 145. If Papists may not be believed in this matter, I hope Mr. *Baxter* may; and he declares in his *Grotian* Religion, *p.* 95. *That the Papists had a Hand in casting out our Bishops.* I shall end this undoubted Truth with the words of Two Eminent Persons of the Church of *England*; Sir *Henry Yelverton* in his Preface, *p.* 9. *It's now sufficiently known,—what wonder the casting out of Bishops was to the Reformed Churches abroad, and what publick Triumph to the Roman Conclave.* Bishop *Sanderson* in his first Preface to his Sermons, *It's well known what rejoycing the Vote against Bishops brought to the Romish Party, how in* Rome *itself they sang their Io Paans upon the Tidings of it, and said Triumphantly, now is the day ours, now is the fatal blow given to the Protestant Religion in* England. Upon which account, we have great reason to believe that the Romanists have used their utmost endeavours to hinder the Reformed of *France* from having Bishops as they heartily desired.

3. Let us see what opinion the Eminent Divines of the Foreign Reformed Churches have of our English Bishops.

1*st*. *Calvin* in his Book *de necess. ref. If they will give us such an Hierarchy in which the Bishops do not refuse to be subject to Christ, have him for their only head,* (i. e.) in opposition

ſition to the Pope) *and be united to the truth of the Goſpel; then if there be any that do not reverence ſuch Biſhops, and ſubmit to them, I confeſs there is no Anathema which they do not deſerve*; and in his Epiſtle to the Duke of *Somerſet*, &c. he commends our Engliſh Biſhops as ſuch.

2*d*. Bucer *de Regno Chriſti*. *We ſee by the perpetual Obſervation of the Church from the Apoſtles time, that it pleaſed the Holy Ghoſt to have one Perſon ſet over the Presbyters, to have the care of the Church and govern it, and therefore he is called a Biſhop*. And again in his Works, *p*. 565. *Theſe Orders of Biſhops, Prieſts and Deacons have ever been in the Church by the appointment of the Holy Ghoſt*. And again in *reſp. proteſt. apud Goldaſt. Tom*. 2. which *Bucer* was the Author of. *How much miſchief the Reformed Churches have ſuffered for want of Biſhops, no one can eaſily find Words to expreſs*. (Forbs *p*. 132.)

3*d*. Beza *in Ep. p*. 18. Speaking of Biſhops, Prieſts and Deacons, adds, *the Holy Ghoſt appointed thoſe Orders*. Contra Sarav. ad 518. *Art*. 3. *If* England *continue to keep her Biſhops and Arch-Biſhops, let her enjoy that ſingular Bleſſing of God, which I wiſh they may always have*. And again, *If there be any that reject all ſort of Epiſcopacy, God forbid that any but Mad Men ſhould joyn with them*.

4*th*. Spanheim *in Epiſt. ad dub. Evang*. [illegible]3. *At* Geneva *they have a great eſteem for the Engliſh Biſhops, and daily pray for their Proſperity*.

5*th*. *Le Moyne* from *Leyden*, publiſhed by Dr. *Stillingfleet*, *p*. 405. *As for the Epiſcopal Government of* England, *what is there in it that is dangerous, or may alarm Mens Conſciences? and if this be capable to deprive us of Heaven, who is there that entred there for the ſpace of* 1500 *Years? for all that time, all the Churches in the World had no other Government*, &c.

6*th*. When the Presbyterians had in their Solemn League and Covenant condemned Epiſcopacy, *the Miniſters at* Charenton, *and of the other Reformed Churches in* France, *the Profeſſors, Miniſters and Conſiſtory of* Geneva, *and other Reformed Churches in thoſe Part, were ſo ſcandalized, as that they*

 feared

feared it would bring an indelible Scandal upon the Reformed Churches, &c. King *Charles*'s Large Declaration, *p.* 75.

4. When any of the Eminent Men of other Reformed Churches censured the Church of *England*, it was upon our being falsly represented to them. What *Calvin* wrote against our Liturgy, was only upon the sight of the first Edition of *Edward* the 6*th*'s Common-Prayer Book; and a Malicious Account he had received from some at *Franckfort*. *Beza* in his Letter to Archbishop *Whitgift*, *March* 8. 1921. Declared, *that in his Writings touching Church Government, he ever opposed the Romish Hierarchy, but never intended to impugne the Ecclesiastical Polity of the Church of* England, *nor to exact of them to frame themselves after the pattern of our Presbyterial Discipline,——he wisheth that the holy College of our Bishops, may for ever continue and maintain their Right and Title in the Churches Government*, &c. And if *Beza* at any time wrote otherwise, *he was abused by slanderous reports, which caused him to do it*; saith Bishop *Bancroft* in his Survey, *p.* 141. And his Guess we have confirmed by a Letter from *Gualter* to the Bishop of *Ely*, A. D. 1572. and Printed by Archbishop *Whitgift*. ——*We admonished your Adversaries not to move any Contention in the Church for matters of so small importance, and we thought the matter had been Buryed; when contrary to all Mens expectations, there came Two English Men from* Geneva, *and bring from Master* Beza (*whose Ears they had before filled with forged Accusations, Letters full of Complaints, and desire that we would help the afflicted State of* England, *and advised me to make a Journey to you; to which was joyned the Report of these two, who reported the same things to us, that they had done at* Geneva, *and set down in Writing many Superstitions which they said were now defended in* England; ——*but afterwards Letters from* D. A. *a singular honest Man delivered you all from blame.*——*Since that time we have had nothing to do with those lying busy-bodies, for not long after, it plainly appeared, that they went about, and were the chief Authors of Disturbances in the Palatinate Churches, and brought much*

much trouble and disquiet to them. Wherefore I beseech you, that you would not have any ill opinion of Gualter, *who bears a singular affection to the English, and is perswaded of our exact consent and agreement*, &c.

In our late Civil Wars, *Milton*, and *Georgius Hornius* (under the Counterfeit Name of *Honorius Reggius*,) a Professour at *Leyden*, and some others were hired to give a false and abusive account of the Church of *England* to the Foreign Churches, and the very Assembly of Divines at *Westminster*, wrote a Letter, which was sent to the *Belgick*, *French*, *Helvetian*, and other Reformed Churches, to assure them, that the King made it his business to root out the Protestant Religion, and used all means possible to reduce the whole Nation to Popery. *Bibl. Regia.* p. 64. And of this we have as much reason to complain now as ever, it being notoriously known, that not long since, a Gentleman of considerable quality made a Journey on purpose into *France*, to represent the Bishops and Clergy of the Church of *England* as Popishly affected, it being the lot of this Church to be *misrepresented* by Men of Designs and Malice, for both Papists and Fanaticks, as may best serve the turns of its Enemies in different Seasons.

5. Let us see what opinion the Universal Church hath of such as in opposition to Bishops, are ordained by Presbyters; the 31*st* of those that are called Apostles Canons. *If any Presbyter despise his Bishop, and set up separate Meetings, let him be Deposed, and the People Excommunicated.* The 5*th* Canon of the Council at *Antioch* decreed, *that if any Presbyter despising his Bishop, separate himself from the Church, and make Meetings of his own; after the First and Second Admonition, he ought to be condemned, and not allowed to Preach, and if he still go on to disturb the Church, he ought to be punished by the Secular Power, as a Seditious Person.* This Canon is received into the Code of the Canons of the Universal Church, and was confirmed in the 4*th* general Council at *Chalcedon*, Act 4.

Athanasius in his 2d Apology tells us, that *Colluthus* a Presbyter passing by the Bishop of *Alexandria*, *ordained several Persons*, *all his Ordinations were declared void*, *and all that he had ordained*, *were reduced to the order of Laicks*. And I want an instance of any one Reformed Church in the World, where Bishops are established, that Ordination by Presbyters in opposition to them, is allowed as valid; and I think the Church of *Rome* is the only Church in the World that being governed by Bishops, allows of Presbyterian Ordination, not regularly and of course, but by an extraordinary faculty from the Popes inexhaustible Power. Of which, see *Willet* in *Synopsi Papist. controv.* 16. *q* 2. *Theol. Rhem. in* 1 *Tim.* 4. 14. *Forbesii Iren. p.* 176, 177, 178, 179. where he largely proves it from the Canonists, Schoolmen, *&c.* I am sure the Papists have often objected it to us, that we have no Priests, because we have no Bishops, (*Bancroft*'s Survey, *p.* 166,) and have taken a great deal of Pains to set about the *Nags-Head Fiction*, and destroy the order of our Bishops; which shews how glad they would be to have them all destroyed.

Lastly, such Eminent Divines of the Foreign Churches that have come into *England*, and had only Ordination by Presbyters, and received Preferment here, have readily and willingly received Episcopal Ordination; and now it hath pleased God to send over so many *French* Ministers into our Kingdom, I do not find but that they readily and chearfully comply with our present Establishment in this particular also: From all which it's evident, that the Presbyterians will not comply with *Hypothetical Reordination*; that in most of the Protestant Churches, they are not ordained but by *Bishops*, or *Superintendants*; that where they have neither, they heartily wish for them and desire them, and account Ordination by Presbyters in opposition to Bishops to be Schismatical, and not allowed in any Protestant Church in the World; and by consequence our doing it in *England*, cannot be a likely way *to promote the Peace and Union of the Protestant Churches.*

A ſet Form of Prayer was ſeriouſly oppoſed by the Presbyterians at the *Savoy*, who *p.* 23. tells us, *that ſerious Godlineſs is like to be extinguiſhed, if only Forms be allowed in the Church*; and *p.* 55. *The Abatement of Ceremonies, with the Excluſion of all Prayers, but what are Read will not ſatisfie us.* The Author of a Letter to the Convocation, would have many of our Prayers and Services left to the diſcretion and choice of the Miniſter, *p.* 21, 22. And the Lords and Commons, *A. D.* 1644, and 1648, ordained, *That if any Perſon uſed the Common Prayer Book, he ſhall forfeit for the 1ſt Offence* 5 l. *for the 2d* 10 l. *and for the 3d Offence a Years Impriſonment*; —— *and every Miniſter that ſhall not ſtrictly uſe the Directory, ſhall forfeit the Sum of Forty Shillings; and whoever ſhall Preach, Write or Print againſt it, ſhall forfeit betwixt* 5 l. *and* 50 l.

The Churches of *Denmark*, *Swedeland*, *Saxony* and all other of the *Ausburg* Confeſſion, have their ſet Liturgies, and forms of publick Worſhip; yea the Churches of *France*, *Geneva* and *Holland* have their ſet Prayers compoſed by *Calvin* himſelf; as *Luther* compoſed Prayers for the *German* Churches, and *Zuinglius* for thoſe of *Zurick*. The Divines of *Holland* in *Synopſ. pur. Theol. Diſp.* 36. *Sect.* 93. declare *ſet Forms not only lawful, but very profitable.* —— *The attention of Auditours is much helped by having a conſtant form.* Some of the Churches of *Zealand* thus declared themſelves to our *Engliſh* Presbyterians, *We account it grievous to condemn all thoſe Churches which from the Apoſtolical times, and the Primitive Church to this day have celebrated the publick worſhip of God, by preſcribed Forms*; — *wherefore we blame the preciſe ſingularity of thoſe, who caſt out all Forms out of Divine Worſhip.* —— *In almoſt all the Reformed Churches, Church-Liturgies, and Forms of Prayers are approved as profitable, and conducing to Edification. Capellus* Profeſſour of *Samurs* in *France*, — *in Theſes Salm. A ſet Form of Liturgy is highly uſeful and neceſſary*, —— *hath been always uſed in all the Chriſtian Churches in the World for above* 1300 *Years, and now is uſed*

every

every where, except only by some Upſtarts in England, *&c.* The *Greek* Church, *Armenian*, *Coptick*, *Ethiopick*, and all the Eaſtern Churches have ſet Forms of Prayer. *Calvin. Epiſt.* 87. *I do very much approve of a ſet Form of Prayer and Eccleſiaſtical Rites, that it be ſo certain, as that the Miniſters ſhall not recede from it,* —— *that hereby the levity of ſome Innovators may be hindred, there ought to be a ſet Form of Prayer,* &c. *Baxter* himſelf in his Def. of the Cure of Diviſions, *p.* 55. *He that ſeparateth from all Churches amongſt us on the account of the unlawfulneſs of our Liturgy, doth ſeparate from them on a reaſon common to all, or almoſt all Chriſtian Churches upon Earth.*

As to the Prayer before Sermon, *Calvin* conſtantly uſed the ſame *Form* ſaith *Beza* in his Life, it's Printed at beginning of his Sermons on *Job*, ſo had St. *Auſtine* after Sermon. The Miniſters of *France*, *Geneva* and *Holland* uſe a ſet Form before Sermon. *Lavater* of the Rites of the Church of *Zurich* ſaith, *'Tis not the cuſtom of that Church for the Preacher to contrive new Forms of Prayer, and repeat them in the Publick Aſſemblies, but to keep the uſual one.* And *Durell* tell us, *that there is not one Miniſter in* France *but hath made to himſelf a ſet Form of Prayer, which he conſtantly uſeth before Sermon, and no other.* So that in this alſo, our Presbyterians are ſingular, that they affect Novelties and *extempore* Expreſſions and Variations in their Prayers before Sermons; I ſay they are ſingular, and different from the Paſtours of moſt of the Reformed Churches in the World.

I know it's objected againſt our Liturgy, that it's taken out of the Maſs Book, as if the Lord's Prayer, the Creed, or other parts of our Service, were the worſe for being found there alſo; but yet thoſe that have ſtrictly examined this, find the Objection falſe. *L'Eſtrange* in his Alliance, *&c.* p. 30. *The beginning of our Morning-Prayer, Sentences, Exhortations, Confeſſion, Abſolution, rehearſing the Decalogue,* &c. *are not to be found in the Maſs Book, nor any Po-*

piſh

piſh Service. And Dr. *Stillingfleet* in Antiq. Br. ch. *p.* 232. *All theſe parts are retained in the excellent Office of our Church; not from the Church of* Rome *(as our Diſſenters weakly imagine,) but from the conſent of all the ancient Churches in the uſe of them,* &c. And *p.* 237. *From which diſcovery it will appear, that our Church of* England *hath omitted none of thoſe Offices, wherein all the ancient Churches agreed, and that wherein the* Brittiſh *and* Gallicane *Churches differed from the* Roman; *our Church hath not followed the* Roman, *but the other, and therefore our Diſſenters do unreaſonably charge us with taking our Offices from the Church of* Rome. And therefore the *Romaniſts* have ever been as zealous in oppoſing our Common-Prayer, as the Presbyterians themſelves; Mr. *Harding*, *John Ould*, and other Papiſts wrote Books againſt it. Several of our Martyrs were put to Death in Queen *Maries* Dayss, for uſing the Book of Common-Prayer, ſaith *Fox* in *Acts & Mon.* And the Author of *Calvino Turciſmus*, p. 360, hath theſe words. *The* Engliſh *Liturgy, as to the ſubſtance of it, is more corrupt than the* Turkiſh *Alcoran; as to the Form, it in great meaſure agreeth with it.* And it's not probable that the Papiſts would thus abuſe a Book that was ſo like to their own Maſs, as the Presbyterians would have it. Our Common-Prayer Book is now printed in Ten ſeveral Languages, which cannot be ſaid of any other Liturgy in the World; and ſo great was the eſteem our Forefathers had of it, that I find in the Reign of Queen *Elizabeth*, *Coppin* and *Thacker* were both puniſhed for publiſhing *Brown*'s Book againſt the Common-Prayer. And now if all the Proteſtant Churches in the World have their ſet Liturgies, it muſt needs be a very improbable way to promote the Peace and Union of the Reformed Churches, by deſtroying the Liturgy we have always uſed.

And to paſs by other things, moſt of the Reformed Churches have declared in their Confeſſions of Faith, that no Separation ought to be made for different Rites and Ceremonies, where there is an agreement in Doctrine. See *Pref.*

Præf. ad Confeſſ. Helv. & Art. 17. 27. *Conf. Gallican. Art.* 32. *Bhoem. c.* 15. *Argent. c.* 14. *Auguſtana, Art.* 7. *Polon. p.* 220. *Calvin, Inſtit. l.* 4. *c.* 10. *ſ.* 27. *Is ſo far from condemning Rites and Ceremonies, that he would have them in every Church be fix'd and certain, without which the Nerves and Sinews of a Church will quickly be diſſolved,* &c. *OEcolampadius* in his Epiſtles, p. 169, 177, 182, 184. *Is vehement in preſſing every particular Church to an Uniformity in Ceremonies, that tho they are different in ſeveral Countries, yet all that are ſubject to the ſame Goverment ſhould be bound to the ſame Rites,* &c. And how little theſe eminent Reformers agree with our new Modellers, will appear from the Letter to the Convocation, p. 9. *If any of the Laity ſcruple the Croſs in Baptiſm, the Miniſter may be permitted to Baptize without it; or if kneeling at the Sacrament, the Perſon ſcrupling may have it delivered him in another Poſture, and ſo for God-fathers,* p. 15. *Let a Rubrick be inſerted before the Athanaſian Creed, ſignifying that the Creed may be read,* (*or may be let alone*) *or with an* alias, *this or the Nicene,* p. 21. *Let the Litany be left to the diſcretion of the Miniſter to read or omit; let it be left to his diſcretion one day to read one part, and another day another; that it be permitted in the Afternoon to leave out the firſt Leſſon, or the like,* p. 22. *That it be left to liberty and diſcretion to uſe the Prayers without the Leſſons, and the Litany alone on* Wedneſdays *and* Fridays; ſo Preface to the Directory complain'd, *that they were urged to read all the Prayers.* And after this manner we muſt have nothing fix'd and ſettled, but all our Rites and Prayers left indifferent, which is ſo far from promoting Union and Peace, that its the moſt likely way in the World to divide us, perpetuate and eſtabliſh Schiſm, and make us an eaſie Prey to our Enemies: Even the Author of naked Truth, p. 23. ſaith, *That a Liberty left to add or detract Ceremonies or Prayers according to the various Opinions and Humours of Men, will certainly cauſe great Faction and Diviſion.* Again, the length of our Liturgy is complain'd of —— *Letter to the Convoc. p.* 18. *It's propoſed, that the Sunday Service be ſhortned, p.* 19.

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Its a tedious and prolix Service; which, tho it agreed with the complaints of the Presbyterians, *A. D.* 1603. *Who then desired the longsomness of the Service to be abridged*; yet doth so little suit with our later long-winded Presbyterians, that at the *Savoy*, 1660. p. 9. *They complain of the Brevity of the Common-Prayer-Book, and therefore desire to have leave to pray more copiously* —— *and* p. 55. *They complain'd of too many Prayers, not too much*; so that should we in complyance with this Projector, have shortned our Prayers; we should have displeas'd, not sweetned the Presbyterians to a Complyance. If we look upon the most eminent Protestant Princes that we have had, they were all for strict Conformity. Queen *Elizabeth would have the Discipline of the Church of* England, *of all Men duly observ'd, without alteration of the least Ceremony*: Life of Arch-Bishop *Whitgift*, p. 29. And King *James* the First in his Proclamation, the first Year of his Reign, *We admonish all Men that they shall not expect, nor attempt any further alteration in the Common-Prayer* —— *We are not ignorant of the Inconveniences that arise in Government, by admitting Innovations in things once settled by mature Delibaration, and how necessary it is to use Constancy* —— *Such is the unquietness of some Dispositions, affecting every Year new Forms.* Our frequent alterations of our Religious Rites, hath been justly laugh'd at by Foreigners. *Erasmus* for this very Thing derided the English in his time, and *Cardan* in *Tetrab. c.* 3. *Tex.* 12. saith, *That the English are still changing their Rites and Manners of Religious Worship, sometimes to the better, and very often to the worse.* Not to mention what St. *Austin, Epist.* 118. *adjan.* observ'd, *Ipsa mutatio consuetudines etiam quæ adjuvat utilitate, novitate perturbat*, i. e. *The very change of a Custom, tho to the better, breeds a disturbance by its novelty: Malum* [*politicum*] *bene positum non est movendum.*

In fine, give me leave to repeat what the Ingenious *Lord Faulkland* long since told us, viz. That *all Mutations are dangerous, even where what is introduced by that Mu-*

tation, *is such as would have been very profitable upon a primary Foundation; and it is none of the least Dangers of Change, that all the Perils and Inconveniences that it brings, cannot be foreseen; and therefore such as make Title to Wisdom, will not undergo great Dangers, but for great Necessities*, such as cannot, I presume, be here pretended.

Upon all which Accounts its evident that the Convocations complying to make the Alterations proposed, is the most probable way to displease most of the Foreign Protestants that are now in League with us, and make us no longer esteem'd, as we hitherto have been, the very Center of Union.

I will add but one Reason why we should not make these Alterations for the sake of our own Dissenters, and that is, because they are resolved they will have no Union with us; but whensoever we are making Proposals to unite with them, they run farther off, and be sure make fresh Complaints of these very Changes, and steps towards them. For the Alterations made in 1660. Mr. *Baxter* likes things worse than before, and hath declared frequently in Print, *That many of our old Episcoparian Divines, had they been now alive, would have been Nonconformists, and that the new Impositions make the Ministerial Conformity harder than formerly. Def. of Cure of Divis. p.* 55. The Presbyterians at the *Savoy* (after p. 35.) *complain of the paucity of Concessions*, (tho lately said to be 600) And again, *In one of your Concessions, in which we suppose you intend to accommodate with us; you rather widen than heal the Breach.* When about ten Years since, some of our Church had a project of Comprehension, the Presbyterians were farther off than before; and under the Name of a Plea for Peace, put out bitter Reflections upon the Church of *England*. Dr. *Stillingfleet* unreas. of Separat. Pref. p. 36. *In* Scotland *the Presbyterians administred the Solemn League and Covenant to the People*,

People, and made them Swear never to hear the Orthodox Ministry more, and gave them the Sacrament thereupon. Ravil. Reviv. p. 29. *The like is said to have been lately done at* Northampton, *and some other Places.*

And how have they behaved themselves in this juncture, we may take it from one of the great Promoters of Alterations, in his Letter for the Bill of Union, p. 4. *I do own, that in some of the Dissenters there is more then an appearance of Aversion to this Bill of Union, or else Books levelled against Liturgy and Episcopacy would not come out as they do, in this p junctture, fresh from the Press.*

In a Word, There are two Things that have formerly made the Government very averse from favouring Dissenters, 1. Their Disloyalty. 2. Their readiness upon all Occasions to joyn with the Popish Interest against the Church of *England*, as they famously did in the Year 1588 at the time of the Spanish Invasion; and again 1688. in the late Reign of King *James* II. as appears from their numerous Addresses; their Complyances with the Dispensing Power; their Promises to take off the Test and Penal Laws; their new Ordinations; and their great neglect both in Pulpit and Press, to defend the Articles of the Protestant Religion, against the many Writings of the Papists; two Tracts only amongst the numerous Dissenters, having upon the severest computation, been found publish't by them, during the whole Reign of that King; we had great reason to hope that these Failings had been both mended, especially at a time that Popery was discouraged, and the Government had been so kind to the Protestant Dissenters; and yet behold quite contrary to all sober Mens Expectations, tho there are but two Things required of all that are Hearers in Conventicles, in order to a full Toleration, 1. An Oath of Allegiance and Fidelity to the King and Queen. 2. Making and subscribing a Declaration against Popery, and so giving satisfaction to the

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